Zions Herald

THE INDEPENDENT METHODIST WEEKLY

Andover Newton Theological Library
SEP 10 1942
NEWTON CENTRE, MASS.

CHARACTER APPEAL
Editorial

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A Burning Issue

NAVY RELIGION
A Young Recruit Thinks Aloud

FOUNDED 1823

Interracial Cooperation

The Need for Revision of Our American Naturalization Laws

FRANK D. CAMPBELL

The English-speaking peoples need today, as they have not known before, the good will and friendship of the 800,000,000 yellow and brown people of China and India. But to secure whole-hearted cooperation it is our moral duty and our Christian responsibility to pull down the color and racial barriers that we, as a nation, have erected between us and the long-suffering peoples of these ancient lands, by denying them common courtesies extended to all except the yellow and brown half of the human family.

Indeed, friendly cooperation with all men of good will for a better world order has become imperative. "In the midst of war," as a far-seeing Quaker editor wrote last April, "the embattled nations are having to come to grips with the question of color. It cannot be put aside. Upon how the question is resolved, victory or defeat may hinge. . . . So far as the Orient is concerned, the era of white rule is definitely out. White superiority is now but a myth. . . . Never again will the colored peoples accept the yoke of the white race."

Legalized racial discrimination and slavery are two sins that have much in common. But it is worthy of note that neither evil was sanctioned by the Declaration of Independence or directly mentioned by the Constitution of the United States. John Quincy Adams condemned the "bargain between freedom and slavery contained in the Constitution." But Abraham Lincoln insisted that both the "framers of the Constitution" and the "great mass of the nation have rested in the belief that slavery was in course of ultimate extinction." However, the delay in putting away the sin of slavery involved our nation in bitter strife and bloody warfare. But now the whole world suffers because of arrogant attitudes of race to race and nation to nation. And our shame is that these attitudes are so directly sanctioned by the color and racial legislation which the people and the Congress of the United States have long neglected to put away.

Since May 6, 1882, we have had a "Chinese exclusion law" wherein it is also provided that "hereafter no state court or court of the United States shall admit Chinese to citizenship." Now we know the Chinese people better and appreciate them more, so it is imperative to express our kind feelings by legislation that is fair and just. Madame Chiang Kai-shek, in a recent issue of *The Atlantic Monthly,* very aptly refers to the "hard-dying illusion that the best way to win our hearts is to kick us in the ribs." Another Chinese states our problem thus: "In one word, let me say to you that what China now expects from the United States is not only sympathy but also aid; not only the policy of Open Door but also a policy of Open Heart."

Most American citizens are but slightly acquainted with the history and scope of color and racial qualifications for naturalization to citizenship in the United States. It was on March 26, 1790, that the first national rules thereon were adopted by the Congress, which made it possible for a "free white person" to become a citizen. Enslaved white men, Negroes, and Indians were left without naturalization provisions.

But after the days of slavery, by the act of April 9, 1866, "all persons born in the United States . . . , excluding Indians not taxed," were "declared to be citizens." And the naturalization law was liberalized on July 14, 1870, to allow aliens of African nativity or descent to become citizens.

Along with the growth of anti-Orientalism in the United States, our Negro representation in the Congress dwindled and at the turn of the century vanished completely. For nearly three decades no Negro citizen was elected to Congress. Now one seat of the 531 in the Senate and House is occupied by a Negro.

Throughout the last threescore years a growing menace of racial discrimination has beclouded the world vision of our country. The pathways of progress have been entered only sufficiently to reduce racial discrimination against American Indians by recognizing their citizenship rights and opening naturalization to "descendants of races indigenous to the Western Hemisphere." Even in our states where the civil rights of Negroes are supported by legislation, these laws are too generally dishonored by non-observance.

In May, 1910, when I was landing in India the first time with Mrs. Campbell and our baby girl, we wer by an English missionary. But we had even left the dock he was ing of the new attitude in the Eas Russia, a Western nation, had humbled by an Asiatic power many whites have continued to r the illusion of an invincible racial riority. So in India we learned considerable dismay that on Fel 19, 1923, the Supreme Court c United States, after carefully v ing the racial merit of a man India, to whom citizenship had a been granted, declared he lacke requisite degree of whiteness to r a citizen.

June 14, 1942, President Roo uttered a prayer which many heard with deep interest. "Gra brotherhood in hope and union," he, "not only for the space of th ter war, but for the days to come, shall and must unite all the ch of earth." Then, continuing, the ident said: "Our earth is but a star in the great universe. Yet of can make, if we choose, a plane vexed by war, untroubled by h and fear, undivided by senseless d tions of race, color, and theory." our President is right, for "distin of race" and "color" as found upo national statutes are both "sens and sinful. Such divisive laws d immediate repeal.

Our diplomatic language also s have careful study. Back in the n of the last century when the U States was knocking at the doo ancient Oriental empires, we spo "friendly feelings," invited "interc on terms of equality and cour and were "desiring to maintain lasting, and sincere friendship." B too soon thereafter anti-Orient arose in the United States, and the gress embarked upon the 1882 of "Chinese exclusion," for poor was too weak to protest successful

When one turns to October November, 1941, the diplomatic ments contemplate a program calli the application "of liberal and pr sive principles," with "fair de and "equality of treatment." "C principles" are therein referred the "fundamental principles," a

(Continued on page 880)

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

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LUME CXX ★ BOSTON, *Wednesday, September* 9, 1942 ★ NUMBER 36

Overtime

J. L. BUTLER

ure: Matthew 5:38-48.

ten-year-old newspaper reveals to us how the words have commonest usage change from year to year, st from season to season. Ten years ago the word ression" appeared in nearly every paragraph of ed material, along with the words "unemployment" "unemployed." Nor do we need a ten-year-old news- r to remind us of it. We remember it all too well. whistled "Who's afraid of the big, bad wolf?" to er up our quaking spirits. Farmers were just learn- the mysteries of being paid by the Government for raising wheat and oats, pigs and calves. And ten years ? Well, we talk about selectees, bonds for victory, p collections, millions and billions in national expendi- —and overtime. Time and a half for overtime, and etimes double time for Sundays. I can remember when kers grumbled about it when they had to work extra rs. Now they vie with each other for the privilege working overtime.

od works overtime, too. I am not sure that He time and a half or double time for His overtime, He works overtime just the same. In fact, He s beyond the idea of overtime. He works all the e. He is on the job every minute, every second, of ry day. He never relaxes His ceaseless vigil over the rld. Can you doubt it if you sit on the sands by the shore? How ceaselessly and regularly the waves come one after another, breaking on the shore! Their seless motion is tied up with the movement of the and the moon and the stars in their orbits; tied up th the revolutions of the earth on its axis, with the ver-failing coming and going of the seasons and the ars; tied up with the dawning of day and the falling night. All these are bound up together. Did you ever p to think that never once since the world began have ese things failed us? Our lives are built upon these rtainties, and others like them. They are certainties for because our God never rests. He works overtime.

If God works overtime for us, surely we ought to work ertime for Him. God desires that righteousness, justice, ercy, peace, and love shall prevail in the earth. We can help God promote the rule of these things and so work for Him and with Him. The reason righteousness and justice are as scarce among us as they are is that so few of us work overtime for these ideals. Just how much time have we given to working for solid and sound righteousness in our communities and in our nation? How much time have we given in past years to promoting the ideal of peace and those virtues which make for peace among peoples? Surely we are at least partly to blame if we have a world full of war.

Naturally, we believe that the church is very close to God's heart, and that the church offers us one of the best opportunities to work for and with God. Our churches stand today because men and women in the past have given, and men and women today are giving, of their time and energy to work for God. But how much more could we do if more were willing to do a little overtime work for God! There are always countless numbers of ways the church can be made more effective in its service to the community, its reaching of the unchurched, its instruction of children and young people. We are not all talented in the same way, but we can all do something, and whatever that something is, we ought to do it.

God gives overtime, too—gives overgenerously. The earth produces the necessaries of life in far greater abundance than we need. That some must go without because there is not enough to go around is a falsehood. There is more than enough to go around, and we ought to be ashamed that we upset God's economy by our greediness and selfishness, keeping the necessaries from going around, and causing want and need on the part of some of God's children. Not only does God give us a superabundance of the things we actually need, but He gives us many things that are beyond necessity—things we could do without, things that are sheer luxuries. It really looks as if we got paid on an overtime basis whether we work overtime for Him or not.

I read of a minister who looked over the pledge cards of his people after the annual every member canvass. On one card there was listed a family pledge of ten cents

a week, and the minister hung his head to think he had failed so miserably. He had not been able to inspire that family to love God more than ten cents a week is worth to them. But that minister is not alone. There are far too many pledge cards listing ten cents a week out of a sixty-dollars-a-week pay-check.

During depression times we protested we could not give much to God because times were hard. We are in the midst of prosperity now,—though a false prosperity, to be sure,—but our church treasurers do not report a great many pledges raised. I do know some who have had salary increases and have at once increased their pledges proportionately. There must be many, however, who have not done so. We all know that it costs more to live these days. Well, it costs more for the church to live, too. We pay more for everything else; why not give just a little more to God through His church?

It certainly ought not to be out of the way to suggest that we pray overtime. I believe God prays overtime. If we think of prayer as communion between ourselves and God, He is always, ceaselessly, trying to enter into our lives—is always seeking us. When we seek Him, too, then we are sure to find each other—in some uplifting, refreshing hour of prayer. If we are despondent, weak, afraid, doubting, then we need to pray more. It is amazing the number of people to whom prayer is something about which they have heard but which they have not really experienced, fully and deeply. Prayer will always remain a doubtful performance to us so long as we only play at it once in a while. How much time do you spend at prayer in a day? It would surprise you to learn how many seconds you spend praying every day—for the chances are it is seconds rather than minutes. You cannot hope to master a great spiritual art, which has moved the saints of old, by spending a few seconds at it every day. It cannot be done any more than mastering the piano can be done by a few seconds' practise each day. We must spend extra time in prayer to meet the heavy demands of these days.

And God loves overtime. God works for us, gives to us, and prays for us, overtime—because He loves us, overtime. If we undertake to love Him more, we shall find ourselves working and giving and praying more, even overtime. But we must never forget that loving God is linked up with loving our fellow men. If we sincerely love God we shall also love all our fellows. To love God is to love all the human family. Rev. Michael Coleman, rector of All Hallows Church in London, and recently in this country, tells us that Londoners in war time are learning the value and importance of the family. They are learning too that the individual family is not safe until the whole family of God is safe. Some Englishmen of spiritual vision are even learning that the future of the world depends, not upon maintaining empire, but upon maintaining the family of God. We can thank God for spiritual vision are even learning that the future of the Italians and Japanese, much as they hate the evil they are thrusting upon the world. We must love the sinner while hating his sin, and only God knows how difficult that is. We must love overtime, for God loves us on such a scale, even giving His only begotten Son for our redemption.

Overtime. Here is a word from common usage which describes the ways of our God. He is an overtime God, always on the job. This sermon is only a plea that we may be overtime disciples, working, giving, praying, loving—overtime.

Yours Truly

A farmer in Indiana ran all the rats out of his ba leaving his radio set playing there all day. Swing, or crooning?

Columbus, by following a wild idea, a false t and a route abandoned by modern navigators—nev less found a new world.

No lighthouse ever actually saved a ship. It n pointed out the dangers and warned the crew to care to save themselves.

Of one thing we may be certain in an uncertain —it will never rain roses; if we want roses we must the bushes.

Every man is an influence for good or for evil, wl he intends or designs it or not; a blank he cannot

Laughter, said a wise woman, is the most preciou of God; the salt, the light, the fresh air, the divin infectant of life.

When a grocer sells you a basket of apples, his tation is on top of the basket, and you discover his acter below the surface.

Faith without credulity, firmness without bigotry, ity without patronage, courage without pugnacity- do we keep our poise.

The odd thing about ideals is that they do not unless we work—they only point the path, but we to do the walking.

Like most members of the human race, said a friend, I am a heathen with religious intervals; an mittent Christian.

To get on with people, we must like them, ta interest in their affairs, praise them, and never trea people alike.

In nine cases out of ten, the man who is wise er and humble enough to take advice is superior t man who gives it.

"The universal insanity," wrote Seneca long befor era; evidently the world has been off its head for a time.

Alas, often enough when we give someone else a of our mind, we find that we have very little pea mind left.

Just suppose we actually believed what we think v lieve, and lived it for one day—what a shining would be!

——Beer is "the chloroform of the working classes, Shaw. "The vast majority of moderate drinkers d feel the worse for it because they do not miss the efficiency they would enjoy on the water wagon. . . moment they are in a position to develop their f to the utmost, whether in work or play, they beg grudge the sacrifice of the last inch of efficiency alcohol knocks off, and which in all really fine makes the difference between first rate and second —*British Journal of Inebriety.*

He Couldn't Quite Make Up His Mind

A War-Time Parable

FLORENCE HOOPER

e upon a time, there was a little preacher. He had everyday sort of church, with earnest, hard-working ian people as its members. The preacher rather his people, though he was much more interested in 'n pulpit efforts than in their usually dull personal ms.

ietimes, if you had overheard the preacher and his alking together in private, you might have won—if you were cynically inclined—whether, for ex-, they did not resent old Mr. Brown's dying and g to have a funeral at the very time they had planned e an interesting midwinter trip. It seemed strange should not mention old *Mrs.* Brown, whose broken needed, desperately, every ounce of comfort even a ter somewhat inexperienced in comforting could to it. To be sure, they didn't actually forget her. went to call, and said the right things, and all that. Brown, gentle soul, never knew how much they wishing to be somewhere else, on their own more rtant errands.

u see what I mean, don't you? The little preacher growing professional. He was losing—if he had ever it—the mental attitude and the spiritual incentive tial in a *pastor,* concerned with the hopes and fears, ains and losses, the moral and social and religious mas of his flock.

was deeply interested in the newest theories about and peace, though he couldn't quite make up his which of them to adopt. He worked hard in his and produced excellent sermons. They were not sermons that touched the needs of his congrega in any vital spot. But they showed the preacher had a lot. No new ideas, social or theological, or even omic and political, would catch *him* napping. His ch was very proud of him.

en came the war. New, desperate, honest-to-goodness lems descended upon the world and hit the little cher's people as hard as any. The problems came *en e,* not one by one as in peace time.

an Atkins, financial and every other kind of main- of his family, was drafted into the army. His younger ner, whom he had wisely kept in bounds, began to go n-hill fast; never came to Sunday school any more; the streets with a wild gang.

ll King, deeply beloved, left his adoring sisters for ous duty in the navy. Bill knew very little about g. To think of its imminent possibility, for himself, about paralyzed him. He almost broke down and ed to the preacher about it before he went away. somehow, he never did. It didn't seem natural to ide intimate little worries to a rather remote parson. wasn't long before Miss Sallie Harper, the organist, a definite call to serve her country in a hospital unit, sailed away to parts unknown, leaving a proud but vous and jittery father and mother, much in need of stabilizing only religion can give.

hen Mrs. Wilbur Jones took a job. That seemed nge to the little preacher. Jones had always been pros- ous and had been a good contributor to the church. Why should his wife work? The preacher had not taken time to find out that Mr. Jones's business was war-wrecked and his income rapidly falling away to nothing. Mr. Jones was deeply worried and terribly humiliated. But he had always striven for real Christian character, so he didn't give up now. He was perilously near spiritual defeat more than once, but he fought well, even without help.

Almost as one person, the congregation began to cut down on summer vacations, to help the war effort. They became air-raid wardens; spent hours as plane-spotters; labored lovingly at the Red Cross. But the little preacher couldn't quite make up his mind to modify *his* vacation. He was an intellectually tired man, you know. He'd always had a month off, and he took it this year, just the same. He didn't really approve of all this war excitement. He couldn't be sure it was right to help it on in any way. He had always leaned toward pacifism of a sort. Consequently, he found it far more stimulating to his soul to have long, inconclusive confabs with the lone "conchie" in his congregation, than to enroll for civilian defense. He simply did not have time to keep track of the lengthening list of what he—to himself—termed "heedless" youngsters who, uncomplaining and as a matter of course, were going into the armed forces.

The little preacher still wrote excellent sermons—when he wasn't on vacation. He read the very best books. What with reading and composing, he was too busy to write personal letters to the boys and girls in service. This part of his "cure of souls" must await leisure—which never seemed to come.

Meanwhile, of course, John and Bill and Sallie and the rest were in increasing need of the fostering care of the church in which they had grown up. The women in the Society of Christian Service did their best—letters, gifts, snapshots, church bulletins, such things as mothers' love suggested. The young warriors deeply appreciated what the women did. But still they knew quite well that it did not meet their spiritual exigency. Only a man of God could really do that.

When they came home on leave, as many of them were able to do, the church service seemed oddly cold and far removed from life as they were beginning to know it. Oh, yes, the little preacher did pray publicly for them once in a while, though he never could quite decide whether or not so doing was in accord with his principles. The praying, therefore, was not very much to the point. He couldn't quite ask the Lord to give all-out help to military folks; he beat about the bush and didn't ask for anything much.

The air-raid wardens of the precinct in which the church was located asked if they might use one of the social rooms for a meeting, with a speaker from the Committee on Civilian Defense. It seemed to them a logical place for such a meeting. But the preacher made a decision, for once. He refused. The church must not be used to further war. It all seemed a great pity to intelligent and discerning laymen, of whom there were not a few on

(Continued on page 871)

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L. O. HARTMAN, Editor and Manager

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Unsolicited manuscripts will not be paid for.

Life's Best Ideals

The ethical values implied in the Christian faith, and the sources of power whereby these may be realized in daily experience, form the contents of Dr. William P. King's latest book. To it he has given the apt title, "Motives for Christian Living."* The introduction consists of a rapid survey of "Conventional Ethics" with a word suggestive of the shortcomings of each non-Christian system. Part One states the goal of religious living, namely, perfection. In such a life, love is the supreme good in relation both to God and to men. In this connection the author discusses "Lust the Perversion of Love," and "The Seven Deadly Sins" of medieval thought as the antithesis of that good will which the New Testament upholds.

In Part Two the author states the threefold foundation of Christian ethics in these words: God, Freedom, and Immortality. He finds moral power for the right use of Freedom in a respect for self, an equal regard for others, and in love for Christ, as well as in the conviction that God is the Father revealed by Jesus, a rewarder as well as the ruler of men.

"Motives for Christian Living" is a significant book because it offers moral anchorage to an age confused by that fever of war which often prompts man to live without inner restraints. Dr. King has long been recognized as an outstanding Methodist preacher, author, and editor in the Southern states. His book is written with that directness, simplicity, humor, and understanding of life which will invite and hold the attention of laymen as well as of ministers. He keeps to the middle of the road in controversial matters, practising himself that rule of love which he s suasively advocates.

*MOTIVES FOR CHRISTIAN LIVING. By William P. King. Harper & Brothers: New York. Price, $1.50.

Father Coughlin and "Social Justice"

Urging the diligent prosecution of Charl Coughlin, the National Lawyers Guild has an 88-page booklet which presents the case f prosecution of the Roman Catholic priest an militant organ *Social Justice*. On the basis o exhaustive study, the Committee on Civil Lib of the Guild has arrived at the following conclu

1. *Social Justice* and Coughlin have made seditio statements proscribed by the Espionage Act of 1917
2. *Social Justice* and Coughlin wilfully intended throu the contents of that magazine to interfere with the ope tion and success of the military and naval forces of United States; promote the success of our enemi cause insubordination, disloyalty, mutiny, and refu of duty in the military and naval forces of the Uni States; and obstruct the recruiting and enlistment s vice of the United States.
3. The contents of *Social Justice* have created a clear a present danger of causing such insubordination, disl alty, mutiny, and refusal of duty, and of obstructing recruiting and enlistment service.

The address of the National Lawyers Gu 16 East 41st Street, New York City.

Informing Report

From time to time in other years, complaints been heard from some Methodists that they not "find out" how the funds for general c work were raised and expended. These extempo ous critics often objected to "lavish expenditure "overhead" and other items. The Second A Report of the General Commission on World vice and Finance of The Methodist Church, for 42, which has just been received at the HERALD is comprehensive in its information and illumin in its detailed statements of receipts and expendi The report contains:

1. The minutes of the meetings of the commission a of the executive committee.
2. The treasurer's reports on World Service incom the Episcopal Fund, and the Administration Fund.
3. A most interesting preliminary report (page 78) the survey of the benevolences as ordered by the last Ge eral Conference.

In the 100 pages of this excellent report, both men and ministers will find adequate answers to of the questions having to do with financial ad istration in the general church. Certainly this r should be on the desk of every Methodist mi in Methodism. How else can he answer the que of his officials who may desire to know the facts benevolent giving, about the Episcopal Fund, about receipts and expenditures for "overhead" other purposes? Laymen likewise, especially who are inclined to question the business ma ment of "those at the top," should cease all ad criticism until they have read this report. Every M odist is entitled to a copy of it. The General

n on World Service and Finance of The Meth- Church, under whose auspices the report was is located at 740 Rush Street, Chicago, Ill.

rtunity to Do Good

n a distant land "with the fighting forces" there a few days ago a letter written by a chaplain editor of ZIONS HERALD which reads in part ows:

ase accept this word of appreciation from your friend ay out here on one of Democracy's far-flung firing es, for the receipt of fifty copies of your "Four Free- ns Number" of ZIONS HERALD. They caught up with this week, being forwarded from our old address at –, and I have made mighty grateful use of them ong the many hundred grand New England lads in spiritual care. I understand that it was through the rtesy of Rev. T. W. Bowmar of West Warwick, R. I., t the gift was made possible, and I am writing him word of appreciation today.

ish I might tell you some of the many thrilling inci- nts that have transpired since we left the U. S. A., but ch is not expedient for military reasons just now. owever, I will say that, while I miss my dear mother- s family till the enforced separation grows at times most unbearable, yet the rich opportunity of shep- rding so many of America's finest youth, in this hour their greatest need, makes any personal sacrifice more an a thousandfold compensated for. It is indeed a rare d highly privileged experience that is mine.

e foregoing message indicates a unique oppor- y to do good. This chaplain should have at least ndred copies of ZIONS HERALD for regular weekly bution "among the many hundred grand New and lads" far from home and faced with the est dangers. Will not some Christian layman uct us to send the package of one hundred each for the next twelve months? Perhaps four lay- could take twenty-five each. Possibly some church nization might be willing to do its bit by under- ng HERALD subscriptions for these boys, natives ur own section of the country, who need, more any of us dream, religious inspiration and com- The special rate for HERALD subscriptions to the ant land" where these soldiers are located is two ars each. Write us today.

at Are They Thinking?

eter Gram Swing, son of the widely known radio mentator, Raymond Gram Swing, is a new name he list of HERALD contributors. His article, "Navy gion," appears on page 872 of this issue. Our "sec- line" for the caption of this contribution, which ls "A Young Recruit Thinks Aloud," furnishes key to the discussion; for Mr. Swing, with all the nestness that characterized the old-time Methodists, ply gives HERALD readers his own experience in quest for God. "Navy Religion" will, we believe, ve to be profitable reading for the "folks at home" o are wondering about the religious welfare of vice men and hoping and praying that these young n may, by God's grace, be kept true to the ideals l teachings of religion.

A Prominent Layman

In the death of Nathan D. Prince of Danielson, Conn., which occurred on Thursday of last week at the Baker Clinic of the New England Deaconess Hospital, the New England Southern Conference has lost one of its most prominent laymen.

N. D. PRINCE
John Haley

Mr. Prince was born in Killingly, Conn., December 1, 1878, and at the age of twenty entered the banking business, in which he achieved high distinction. In 1915 he became the vice-president of the Connecticut Trust & Safe Deposit Co. of Hartford. That bank was merged with the Hartford Trust Co. in 1919 to form the Hartford-Connecticut Trust Co., of which Mr. Prince served as president from 1924 to 1932. At the time of his death, he was president of the Windham County National Bank and a trustee of the Hartford Society for Savings. He was a former treasurer of the American Bankers Association and a former president of the Connecticut Bankers Association.

Mr. Prince also took an active part in educational and religious work. In 1935 he was elected a trustee of Boston University. At the 1939 session of the New England Southern Conference he was chosen as Conference lay leader, which office he continued to hold up to the time of his death. He also served on two Conference boards—Conference Claimants and Education.

In his local Methodist church at Danielson, of which he was a trustee, Mr. Prince was an active worker. He was a member of the building committee that had charge of reconstructing the old parsonage into the beautiful new home for the minister which was dedicated in December, 1941, as a part of the Centennial Celebration of the Danielson church. On Laymen's Day, February 22, 1942,—likewise a part of the Centennial Celebration,—Mr. Prince presided at the services.

Mr. Prince is survived by his wife, the former Grace Evelyn Bitgood, to whom he was married in 1905.

A New Exploitation

"Food Costs More in Harlem" is an illuminating pamphlet recently published by the National Association for the Advancement of Colored People, 69 Fifth Avenue, New York City. It furnishes a comparative survey of food prices in the city and shows that the Harlem housewife spends on food six cents more for every dollar than does a housewife in any other section where the income level is comparable. Comments Charlotte B. Crump of the department of publicity and promotion of the NAACP: "All this means that there is systematic cheating among Harlem retailers, who not only overcharge customers for essential food items but also, as the survey shows, give them inferior products for the high prices exacted." Why this discrimination in food prices against the Negro?

CHARACTER APPEAL

War is evil. Moreover, its by-products and consequences usually constitute a train of baffling evils. And yet we venture to say, even at the risk of being roundly denounced for it, that war is not all evil. For one thing, war has the virtue of forcing men and women to face the realities of life. It demands that we substitute hardness for softness, endurance for easy-going acquiescence in the present state of things, sacrifice for self-indulgence, purposefulness for go-as-you-please, courage for cowardice, decision for indecision, strength for flabbiness. War is revolutionary. It shakes up not only the circumstances and conditions under which we live our normal lives but also the inner motives and purposes of men.

Of all the changes wrought in our ways of living by the present world conflict, none is more noteworthy than the transformation that has taken place among the women of the world. The war is redeeming them from paint and powder, ribbons and frills, dances and bridge, and is stirring in their hearts new and serious purposes in life. They are beginning to take their places at the side of men in the struggle to preserve human freedom and to save the race from totalitarian slavery. Gone is "sex appeal." In its place there is among women a world-wide development of character appeal. The momentous change bids fair to reduce the divorce rate, increase the number of happy marriages, and furnish a new and sounder basis for home life.

Straws show which way the wind is blowing. Student opinion is generally straightforward, honest, sometimes brutally frank. In the weekly newspaper of Amherst College, there appeared recently an article of serious appreciation, though it was written in a light vein, of the new purposefulness of women as it is illustrated in the "Waves," the Navy organization for women. The editor of the newspaper, in welcoming the "Waves" to near-by Northampton where they are now in training, took the view that the advent of these "sailorettes" constituted a direct challenge to collegiate glamour girls. He wrote:

> To contemplate the shock of females as God made them, free of lipstick, fuzzy sweaters, and $40 sport coats, is very pleasing indeed. For our time, the era of collegiate glamour girls has lost its punch. The sight of blue jeans, bare legs, and headkerchiefs will henceforth leave us listless and unimpressed.

The Amherst editorial is highly significant, for it registers the deep, though generally well-concealed, contempt of men for the false and superficial in women. It is the handwriting on the wall. The editorial marks the end of an era. Henceforth, during these days when humanity is fighting for its very life, attractiveness in women will consist more in ch appeal than in the tricks and devices of the parlor and the fads and fancies of the fashion s

The stress and strain of these momentous day a superb opportunity for women to be just them to express their souls, to reveal their true cha They naturally possess, as men do, not, the l intuitions of truth and righteousness. Their c for self-sacrifice and generous love is proverbia religious sense, likewise, is more highly develo them than it is in men, as a rule. In addition, are in many respects far more efficient than m they know how to take pains with their work give attention to the minute details of thei They are less likely to grouch and find faul seemingly are better able to "take" discomfor long hours without grumbling than are the low workers of the male sex. Why is it, ther so many women, particularly young women, in years have thought it necessary to resort to ar devices to enhance their beauty, when they hav rich resources of ability and charm within?

The war is releasing the true woman fro bondage. It is destroying by the very force of ci stances the false and superficial in her life. Every there is opportunity for helpfulness and service "Waves" and the "Waacs" represent with dra emphasis the cooperation women are now ren in the effort to win the war. But such direct s is not the only chance open to women. In the l in the neighborhood, in the school, in the chur their places of regular employment, they can e their characters, make their contributions, bring inspirations.

This war is not just a military war. As has been said of late, it is a war of populations. It economic, an industrial, a social struggle. It "all-out" war. Each of us has his part, whic must "act well" in the interest of human welfar only in his own country but also throughout the w

Character appeal, which now has the center o stage in the relation of women to the so-called "st sex," will work a much-needed transformation i life of the nation. By their example, by their dev their courage, their loyalty, expressed not onl words but also in deeds, women have the pow transform the ideals of men, to change their to give them new ambitions, new purposes, hopes. Women are coming into their own once r into a new place of influence and of power. The the idealists of the race, and they must not aba their throne.

HINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

ible Looks at Religion.

RELIGION AS SOCIAL SALVATION.

alt love thy neighbor as thyself.—Mark 12:31.

aps the most significant recent development in anity has been the emphasis on what is called the gospel. The idea of individual salvation has been ed as wholly inadequate. In the first place, it is that no individual can lead a truly Christian life environment that is dominated by organizations stitutions that are not Christian. Therefore, he who the ideal of Jesus as valid and authoritative for life can hardly tolerate any such condition of In fact, the argument goes, it is only a partly zed religion that thinks of salvation as an indi- matter. And a partly moralized religion has no o claim Jesus Christ as its founder. A true Chris- must set itself to change the framework of society l as the hearts of society's individual members.

vever, there are those who regard this social gospel degree of suspicion. They see in it the danger of ng religion to a movement for social reform, based quite groundless faith in the power of a carefully ed environment to produce the blessed life. In turn, eans a view of the individual which makes him ere creature of his social setting, a view which is gerous as it is false. As a matter of fact, society a collection of individuals, and saved individuals reate a Christian society.

possible to see truth on both sides of this contro- It is true that the prophet may turn into a social er and that the reformer may in the heat of his ecome a politician. There is a danger that the ing of the social gospel may result in a confusion ught in which the fundamental value of the indi- may be lost to sight. But it is also true that the hat society is only a collection of individuals is a us oversimplification. Furthermore, to encourage ea that individuals can live in some sense apart from relation to society is to encourage a false and vicious sophy of life. A religious experience which may be fective force in this artificially segregated individual ay fail to extend its power to the wider circle of the ife which is always in organic relation to the social . The preacher of the social gospel is right in saying merely individual religion is not full-blooded Chris- y.

s a part of the natural and unregenerate man's weak- o make this distinction between his own concerns and which affect his neighbors. In his immediate circle owers of control are evident and hence his sense of nsibility tends to be strong. As the circle widens, his y to command decreases, and with it his feeling of ation becomes weaker. But a real sharing of the t of Christ should change a man just at this point. It grievous error to give to this false division of life the sanction of the gospel. The result of doing so is that a man may be a member in good standing of a Christian church and yet be a corrupt politician. As a husband and father, as a next-door neighbor, he feels the obligation to act like a Christian. But as a politician he is working in a system which he did not create and for which he feels no responsibility. If this is salvation, it is salvation of a rather dubious sort.

Surely, our Master never expected of His followers anything less than a realization that in all their relationships they were directly and immediately responsible to God. The Christian cannot complacently accept any system that works ill to his neighbor. Compromises he must make since he must needs be in the world, but he must recognize them as compromises and must labor tirelessly and fearlessly to make them less and less numerous and less and less serious. Surely we owe to our Master no less than this. He brings to us a salvation from that narrow individualism which is one of the great tap-roots of evil.

When we think of social salvation, there come to our minds the names of people like Jane Addams, Walter Rauschenbusch, President Frank Graham of the University of North Carolina. Here are great individuals to whom salvation meant a wide vision of their responsibility and of the responsibility of all Christians for the change of social institutions so as to bring them into line with the ideal of Jesus. They felt the love of God in their hearts, and it made them love their neighbors, all their neighbors, as themselves.

It may be said that this is not what is really meant by social salvation. This is simply individual salvation with a social outlook. Social salvation comes with the setting up here on earth of a Christian Commonwealth. But this idea, it seems to me, is the very danger that always threatens to ruin the social gospel. In the first place, it makes for the false idea that some definite scheme of economic and political organization is the kingdom of God. In the second place, it makes for a failure to realize that without the salvation of individuals to Christ's vision of mankind as the family of God no form of social institution is safe. Low-minded men can turn any institution into the means of exploiting their fellows. And, in any case, building institutions without the regeneration of the individuals who are to work them is mere externalism, and externalism is foreign to the gospel of Christ.

Yet it must always be remembered that the failure to see life steadily and to see it whole as Christ saw it has resulted and always must result in a petty and distorted Christianity. It has left untouched and unchallenged great institutionalized evils which have ruined great numbers of lives and made the advance of the gospel difficult and slow. The true social gospel begins with the individual and shows him the way of salvation as the way of that service by which the kingdoms of this world are progressively conquered for our Lord and His Christ. But always in this world we are in some sense alien, a colony of heaven, not the Kingdom of Heaven in its completeness.

What Is to Become of Our Youth?

A Plea for Religious Education in Public Schools

FREDERICK T. BERTRAM

Only a few days more and a vast army of American youth will be returning to school and the summer vacation of 1942 will have passed into history. For many of those girls and boys, it has not been a summer for rest and recreation, but a period of nervous tension, anxiety, and hard work. Some of them have been filling positions vacated by the more matured youth who are now serving in the armed forces of our country. On their return to school, many of our young people will feel a responsibility thrust upon them such as never before challenged the youth of America. The religious leader is naturally as interested in their performance as he is in the behavior and valor of our soldiers, sailors, and airmen who must face the withering fire of the Hun and the treacherous cruelty of the Jap—interested because these are the young people who will largely determine the America of the future.

Whether World War II will be long or short, one thing seems certain in the minds of many leaders today, and that is that our world will be threatened, at the close of the war, by an unprecedented deluge of godlessness. The question is, What can the church do to neutralize this danger? What are we willing to do?

Many leaders who appreciate the possibilities of youth, and who value young people at their proper worth, are convinced that the adoption of a nation-wide, thoroughgoing program of religious education in the public schools will do more to save America from this threat than anything else of which we can conceive. This is a conviction, not a theory. The appalling ignorance regarding the vital principles of Christianity in American life today is surely sufficient to arouse the most indifferent to action. One of the major causes of this nation-wide ignorance of the things that are vital is a perverted interpretation of the separation of church and state. It is essential to the future life and happiness of the American people that these be united in mutual helpfulness and intelligent cooperation. Both are threatened by a common and deadly enemy—godlessness.

We are reminded that in the United States there are something over two hundred and fifty shades of religious belief. But, in spite of these differences, there is one binding force that unites us—the desire to serve. This desire is God-created.

Again, it is estimated that nine tenths of our population are included in ten of the largest religious bodies, and in those ten largest bodies are found the three outstanding faiths—Protestant, Catholic, and Jewish. All these accept love to God and man as the essence of religion. These facts form the groundwork or basis for teaching nonsectarian religion in the public schools. The forces that unite people are infinitely more important than the things that tend to separate and divide them. Surely this is the time for united action.

True religion is unthinkable apart from real courage and vicarious suffering. When the Christian church ceases to suffer, it ceases to be Christian. One of the greatest blunders that the church has made is in that it has not been serious with its young people. The so-called religious leader who thinks that the way to captivat capture young people is to carry on a perpetual fest with them will some day discover that they laughing at him and not with him. If we had given thought to teaching our young people how to di spent less time in teaching them how to dance, th lant defenders of our country today would be mor vinced that no sacrifice can be considered too great all that we hold dear is invaded or threatened with sion.

We who are responsible for the religious life an ture of our young people would do well to learn from the dictators of Europe. The youth of German Italy follow those crazed leaders with an almost cal zeal and refuse to count the cost. Will the yo America refuse to make the necessary sacrifices t build a warless world, a world in which justice, fre brotherhood, and religious liberty will characterize t of individuals and nations? I think not. Such a can never be realized so long as the religious neglected and allowed to perish for lack of suste

The leaders in military affairs know full well war is never won by remaining on the defensive. T just as true in the realm of the spiritual. For a long the Christian church has remained on the defensive. anyone need to be told that we are today fighting ing battle? The church, in its educational work, a the effectiveness of the lives of its members, is a ishing force. The time has surely come for us to But attack is impossible unless we believe profo in what we profess. It is suicidal for the church to p attack without the unqualified, intelligent, and siastic support of its young people. They too mu equipped for battle. This cannot be accomplished in We must build up a strong moral reserve. Christian acter must be developed. To achieve this, it is nec to banish spiritual ignorance. Our zeal must be a ing to knowledge. It is essential to know not only we believe but why we believe it. Then and only can we do and be our best. In the meantime, our people will discover that doing right has a greater than doing wrong.

The orgy of lawlessness, intemperance, and vic which our country plunged after World War I, have been avoided if the church and kindred for righteousness had fulfilled their mission as teacher cannot escape the fact that the church of twenty yea failed in its task. For the most part, we gave up tion in temperance and came to the stupid conc that the eighteenth amendment would save us. Whi slept, the enemy came and sowed the tares of inte ance in the very field that we were supposed to vate for God and His kingdom. The ground tha then lost must be recaptured. It is our patriotic du win our young people and educate them to see tha less we uproot and destroy our internal foes, our forces are fighting and dying in vain.

Our young people want a better world and are w to make any sacrifice that such a world may beco

It is for us to show them the way. The responsi- ours, not theirs alone. The men and women who n our public schools heartily welcome the intro- of religious education as a part of the curriculum. now that anything that tends to strengthen the iber of the students has a wholesome, permeating ipon every branch of learning. All true educators that the so-called secular branches can and should ght from the religious point of view. So long as alism is allowed to run riot, wars are inevitable. a God-created, God-centered world, and all knowl- hould be disseminated in the light of that fact. His- roves that a materialistic philosophy of life is sui- Not only the church but also the state is threatened materialistic and pagan philosophies are taught actised.

country suffered an unprecedented defeat at the f the first World War simply because seven out y ten young people of school and college age were ached in any way by the religious educational pro- of any church. If the statistics for today were avail- ve should see that our condition now is even worse. e only dwelling in a fool's paradise if we imagine ther the state or the church can long endure when st majority of our young people receive no syste- instruction in the religious and moral sanctions which our institutions rest. Our situation becomes more alarming when we are reminded of the few of instruction that are available to those young e who are enrolled in our church schools, and a number of these are absent from half the sessions. his must be added the painful fact that the vast ity of those who teach in our church schools are ogically unprepared for their work. It seems, there- that our only hope is religious education in the pub- hools.

e church is now challenged as never before. Are we red to meet the challenge? The hour demands action the church in general and the clergy in particular. obligations to Christ and to youth demand that we e religious teaching of our young people our supreme ess. In this way we can Christianize the home, trans- society, and make America the spiritual "arsenal" he kingdom of God.

Couldn't Quite Make Up His Mind

(Continued from page 865)

official board. They respected the preacher's wishes, ever, and made amends to their fellow wardens as they could. After that, the entire community real- that this church, *as such,* had no part or lot in the munity's most urgent concern—the protection of its es and the prosecution of the war. The wardens went church of another denomination in the next block, re a fatherly pastor of wide experience made them ediately welcome.

arly in the war, Sailor Bill King was killed, bravely cuting a mission of extreme danger. The little preacher ldn't quite make up his mind what to say to Bill's cken sisters. So he carefully confined himself to glitter- generalities, which, to the sisters' tear-dimmed eyes, not glitter with a very Christlike light. Next month, heard that the girls were trying to assuage their bit- grief at spiritual séances. But it was Conference time d he couldn't attend to the matter at once; he had im- tant committee work, which took hours. Bill's sisters drifted sadly on, and, finally, came to the church services no more. The church—or was it the little preacher?—had failed them.

* * *

Well, there you have my parable, written by a church-woman who carries a heavy burden in her heart these days, for some of the preachers of Methodism. It is not a fabricated story; it is true, in all its essential implications; true, I mean, of many ministers, but, Heaven be praised, not of a majority. There is enough, however, of this half-pacifism, half-indecision, to paralyze the real, Christian values of dozens of our churches. It is true of ministers other than Methodists. It just happens that the Methodists are the ones I care a great deal about.

You see, I work daily with lay men and women, committed to unselfish and usually unpaid service of their country in this present crisis. I know the sad things their disillusioned eyes are seeing. Up to now, most of them have trusted the church. It is my mature judgment that they still can trust it, for the real truth is that *the church is quite able to make up its mind. Some of its preachers are not.* That is where all the trouble lies. The men who can't quite decide what to do in a world aflame, are failing their people and losing the biggest opportunity for Christian service that ever came to mortal men.

BISHOPS' ACTION ON CHAPLAINS

[Resolution Adopted by Council of Bishops, July 9, 1942]

We are proud of our ministers who have gone into the chaplaincy and other forms of service to our men in uniform without asking for any assurance regarding their placement on return, after release from national duties.

This makes even greater the obligation upon Conferences, cabinets, and bishops to resolve and to plan that, on return from their emergency service, these men be placed, as soon as necessary adjustments can be made, in pastoral charges or other positions of at least the same standing relatively as those from which they went into that service.

It is hoped that, in view of the shortage of the supply of ministers and in view of the normal losses by death and retirement, it will not be difficult to follow this policy. If necessary, however, all others, especially those who have received advancement due to vacancies created by preachers' going into national service, will no doubt cheerfully acquiesce and assist in any readjustments which will enable the men returning to resume at least relatively where they left off.

"FRIENDSHIP HOUSE" IN URUGUAY

In a recent radio broadcast, Dr. Leslie Bates Moss, religious commentator, gave this description of the social and religious activities carried on by Rev. and Mrs. Earl M. Smith, Methodist missionaries in Montevideo, Uruguay:

"In Montevideo is an interesting place known as Friendship House. I have seen such institutions in many cities of the world. Men and women with a deep affection for the children of God try by such means as they can to relieve suffering, and stimulate a new kind of life. To the doors of Friendship House in Montevideo come undernourished children who have never had an opportunity

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Navy Religion

A Young Recruit Thinks Aloud

PETER GRAM SWING

I have always been a believer in democracy ever since I realized that I was an American citizen. As a theorist, I have spent many pleasant and productive hours discussing the merits and disadvantages of the rights of man and of representative government. In my mind I have convinced myself that the ideals of a democratic living are sound and practicable, and that the democratic way of life, in spite of its obvious defects and rough edges, comes closer than any other form of communal existence to the ideal form of human social and governmental relationship. I have mentally dissected it, and have compared it with other types of human government, with satisfying results. However, I have only succeeded in thinking about democracy from an objective angle, perhaps because I have never had to think about it in any other terms, and, as a result, I have to admit that I do not really appreciate democracy for what it is worth. It has always been there, a stable paternal assurance of security that could be taken for granted and left in peace. It is as if I had always drawn dividends without ever having to invest anything.

My attitude to religion has also been dominated by this desire for objective thought. Frankly, I have never asked myself whether or not I am religious. I have always assumed that I am a religious person, because I have thought about God, because I have tried to appreciate His omnipotence over all life. I have always tried to determine the effects of religion on other peoples, tried to trace its influence through the fluctuations of history. Its myriad manifestations have fascinated me in the same way as the intricacies of human government. Yet I have never bothered to think of religion in my own personal terms. I might consider myself to be an amateur student of religion, but my studies have never been introspective. Religion has always governed me unconsciously, and with a soothing hand, for I have never felt its weight upon my mind.

I am truly a layman speaking of Navy religion. I have had neither the experience born of observation nor the depth of thought to be qualified as an interpreter of Navy religion. Yet it is my task to explain logically the meaning of that term, not only to myself but to others. I have led a sheltered life, unexposed to the turbulence of reality, and all my life I have looked as an outsider into the manifestations of living and its aspects, passing judgment on them for my enlightenment, and interpreting all generalities objectively. My incompetence is still more evident when I realize that my reflections on religion have lacked any sort of personal conviction, so that they have no value as concrete foundations for an interpretation of any sort. The only bases I have for a discussion of Navy religion are derived from reactions to sudden exposure to reality.

When I first came to the Training Station, a raw recruit, the complete change in life overcame me. I was forced to face the material world, and look toward the unknown I had always before been privileged to escape. I was stripped of the theories and objective conclusions that had shielded my mind. I realized for the first time that all those theories and conclusions had been b on assumptions, or could be boiled down to assumpt I had no right to make. The two greatest problems mind had dealt with in all their theoretical aspects, value of democracy and the importance of religion i organized society, were exposed to an acid test; w the bases of my analyses which I had assumed to be e true or false, personal attitudes of others besides m hold up under true investigation? I knew that the of democracy depended upon the common man's in it, but I had never found out whether the com man did have faith in it. In these first hours of fa stark reality, that thought obsessed me. Furthermo wondered, if these men upon whom the existence safety of this country depended, these men who were people of the United States, did not have faith in de racy, then what would Christian religion hold for th For it seemed to me that democracy was the only of government where the ideals of Christian brother could be incorporated in true faith, where one could believe in one God instead of having to transfer worship to some human, as one has to do in an abs monarchy or a dictatorship.

In the first weeks that I spent in recruit trainin waited apprehensively for my intensive observatio materialize into something solid. Gradually I became vinced, as I met more people and thought about my found experiences, that the men in the Navy, the of America, *were* believers in democracy. Each on them seemed to know what he was fighting for; per not expressed in theoretical ideals, but accepting the that democracy had to survive if the way each and e one of them wanted to live was to be maintained. this genuine and concrete faith in democracy, I felt a person who has been spending all his life solvin equation and then suddenly has the answer flash b his vision. With this revelation of a true faith in de racy came another thought: Where does religion fit this?

If all the people of America were fighting for the cause, the survival of democracy, there must be, in general conception of democracy, basic denominator cluded in each one of their individual ideals. If th so, and if democracy is the only form of governm where true Christian faith can be practised, then i the numerous and different conceptions of Christian ligion held by the people in a democracy, there m exist common denominators similar to those that present in the different concepts of democracy. If t denominators in Christian religion exist, within t must be contained the nucleus of the Christian faith, core of Christianity, from which all Christian relig have sprung, and on which all have elaborated in own individual way. I myself feel that these com denominators do exist; that Navy religion is comp of them, not merely sprung from them, and that different chaplains interpreting it elaborate on then

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ALLEN E. CLAXTON

Rewards

liloquizing Sam is talking to himself again. Let's little eavesdropping.

I were asked to name one of the major errors in rican thinking, I should answer, 'The fallacy of ediate rewards.'

or the last two generations, at least, we have con- rated on making things we can use now. We have ed that maybe the moths, rust, and thieves cannot t the treasures in heaven, but, for that matter, neither we—so we haven't laid much up there.

Ve have wanted to consume everything we have cre- , and we have succeeded pretty well. Automobiles, os, household conveniences, communication lines, sportation facilities, and thousands of other things can 'use' hold our major attention.

Ve have added very little, however, to our supply of t music, great art, great literature, or great saint- d. It takes years of unproductive study and practise to e a Michelangelo or a Rembrandt. We are unwilling ndure the privation and discipline required to make eethoven. Browning's 'Prospice' is not the product of oid thinking. It takes a lifetime of unrecognized self- ial to climb the heights. The temper of our time oses this. We live in a hand-to-mouth civilization, ducing for our age, not for the ages. Of course there exceptions, but most of them are clearly out of step n this generation.

We have taught our children that success is measured terms of possessions, especially salaries, and a man's consists in the abundance of the things that he pos- es. We have set our faith for the future of our nation n its economic foundations. Prosperity, not righteous- s, we declare, 'exalts a nation.' We are more anxious leave annuities to our children than the memory of lly parents. We brag that we are faithful to our families, l good providers.

With firm practicality, or realism as we call it, we guide children away from the less lucrative professions, ecially the ministry. 'There's no money in it,' we say. t into something where you can make a killing.' "

A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.
(Proverbs 28:20.)

Fireproof

Cliff Benson and Bill Walker dug a common air-raid shelter in the rear of their basements out under the shadow of a great ledge. It certainly was a neat piece of work. "If your house should burn, it might get pretty hot down in there," one of the neighbors ventured. "An incendiary bomb would be quite a visitor. I wish we could build walls and make furniture out of that Christmas-tree cotton. It's chemically treated and you can't burn it with a blow-torch."

"One of these days, somebody is going to treat wood that way, and eliminate the fires that destroy thousands of lives all over the world," declared Bill.

Mrs. Walker interrupted. "I don't believe folks would stand for it. Homemakers want real wood, real silk, and real cotton in their houses."

"They can be taught differently," responded Cliff. "As a matter of fact, don't we discolor our houses with paint to protect them as much as to decorate them? The precious metals we use for money—copper, nickel, silver, and gold—are all mixed with something else to help them resist wear and damage. The concrete in this foundation is reenforced with steel or we shouldn't be safe in this house."

Mrs. Walker, who taught the community Women's Bible Class, was making entries in her little notebook.

"She's hooked an illustration out of somewhere," Bill explained.

"Hooked it nothing!" she remarked. "You fairly threw it in my lap. The whole world is literally on fire with violent crime and war. Our individual sins are tied up in this catastrophe, and they are so inflammable that unless we do something to protect our minds and souls we shall lose our integrity, perhaps our eternal identity, in the fire that even now scorches our very backs."

"And do you know what to do about it?"

"Certainly. Anyone who will saturate his mind and his soul with the love of God as revealed in the life and teaching of Jesus Christ will be safe, though the fires of hell be loosed upon him."

Fear not: for I have redeemed thee. . . . when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.
(Isaiah 43:1, 2.)

Smuggling Bibles

TERENCE TOPSFIELD

(*Concluded from last week*)

The one Chinese doctor in —— said he would not want to operate on my back without an X-ray, and the nearest hospital was three days away. Mr. ——, just a year in China, probed a bit with a knife, got hold of the fragment with tweezers, and pulled it out.

The soil at —— is such that it is not safe to dig any more than a shallow pit to crouch in, as one may easily be buried under caving earth. It is so close to the lines that there is seldom as much as five minutes' warning. We lived like gophers, which sit on the edge of a hole ready to dive down on an instant's warning. I used to keep the front of my shirt unbuttoned ready to slip into it two little account books that carried all my important records. One evening after supper I was in the gate house that was my office on the Southern Baptist compound. I heard the planes coming before the alarm went. I got into a pit outside the window just as a bomb fell within twenty-five yards. Letters and records were blown around and stacks of book parcels were overturned, but no serious damage was done. Six bombs hit the compound that night, and every building was damaged; but of sixty people on the place, not one was injured, though a dozen people were killed just outside the gate within forty yards of us. All together, I counted fifteen bombs that fell within 100 yards of me during those days in ——, and that did not count the one most terrible day, when so many fell on the city that no one ever counted them.

By mid-August all of the big original orders for books had been filled, and by mid-September fifty-five tons had come through. Almost all of it had been shipped on to its destination by post, and we owe a deep debt of gratitude to the efficiency maintained by the —— post office, operating so close to the fighting lines and completely bombed out of its own quarters, and to the spirit of cooperation of the men in that post office. The literature famine in the —— was definitely broken—the Bible depot at —— had bigger stocks of Bibles than any other point in Free China, the bookstore started by the English Baptist Mission in —— was stocked with enough to keep it going for perhaps two years or more, practically every mission and church center in four big provinces had the most needed supplies, and the thrice-mailed and much-bestamped book-post parcels were familiar all over the area. Perhaps 40,000 people had Bibles who had not been able to get them before.

But there was no evident slackening of the demand. When people actually held books in their hands and realized that it was a reality, they seemed to plan bigger orders than they had done at first. In August an increasing volume had begun to come through for —— and for other provinces beyond, and if we could have kept the route open for another six months, or even for three, big stocks could have been built up in those provinces also.

When the freezing orders came, my checks to —— for the paying of expenses there could no longer be cashed. They began to use money coming in at the hospital to pay the postage. But during the summer their only doctor had passed away, and it seemed necessary to close the hospital. A strong appeal went to mission headqu ters to keep the hospital open, as otherwise the flow books would have to stop. It was kept open, doing w work it could without a regular doctor, and the bo kept coming.

Finally the trap was sprung. After September 7, bo stopped coming across, and there were many rumors the Japanese were planning to cross the river. —— lived with such rumors for several years, and it di seem the thing to do to shut up shop and go just beca of rumors. Yet, on the other hand, there was the pr ability that when we knew they were coming it wo be too late to go. On September 30 I had word that so parcels, probably about 200, had come across the river a more circuitous route, and on October 1, I started man off to get them.

To quote some bits from my diary:

October 2, 5.30. Awoke, day breaking, thought, "T is my birthday." Turned over for another drowse.

5.35. Air alarm. Jumped out of bed, into trousers, pit. Eighteen planes. Many bombs near, wondered, "W I die on my birthday?" As many times during the months thought, "Nothing more I can do," and pra "God, I am in Thy hands."

When planes had passed, day was dark again f smoke and fine dust. Many people must have been ca this time.

Planes again. Couldn't see them now for dust smoke. Many bombs again, must have been hundr

7. Started on bike to get out of town. Evident was go to be a bad day. Near station, sixteen planes came o No cover, lay on ground. No bombs. Heard later went south 60 li to ——, where Miss —— of —— Mis was hurt.

Circled outside of city to the northwest, and found —— along dike near his home. Planes over city al without break all day. We lay in a trench when came near. Wounded sought us out because we foreigners, begging for help. We had no bandages, medicines. Directed them to the —— Catholic hos outside the city. No doctor there, but they took in m and gave them first aid.

3.30. Circled to north of city to ——'s house. Mrs. gave me tea, and opened a precious can of imported dines. Was tasting the first one when we had to out to the pits for another bombing. When the pl had gone, Mr. —— was singing a hymn to himself, noticed that people were listening. With just his sticking out of his pit, he translated the meaning of hymn, then went on to explain the gospel to about people squatting among the beans above him.

7.30. "All clear" after a fourteen-hour alarm.

8.30. Eating supper with the ——s. Another al Into pits. Bright moonlight. This more fearful than light raids.

8.45. All clear. Started home. —— had wanted m stay all night, as their place is safer, but folks at —— sion are frightened and my presence is some com Streets full of people who came back after dark, bur

and getting away from the city to stay with what can carry. Three Christians of Methodist Church buried alive in a trench. Funerals and burials from te chapel in the evening. No one knows how many because people are scattering.

ot in clothes. Some birthday.

e next day was much the same, and the following he Japanese entered the city. There was not very killing, as the city was almost completely deserted. ad nearly 100 refugees in the compound. Miss —— Miss —— guarded the women and girls in their own . I, being the only man, went out to meet the offi- placard the gates, escort people who had to go on treets, and to help them bring in grain from their s. This last was ticklish business, as the Japs classi- t as "stealing" and shot people caught doing it. They tense days. I did not know whether I could get into China again, expected that I would have eventually out to Shanghai.

week later Miss —— of the —— Mission came into from the west to get her winter clothes, bringing from outside. For the first time we knew that the ese had not crossed the —— River farther west, and we could get away in that direction.

Sunday night the —— Church had a meeting in the in Miss ——'s house, and asked me to come in, as wanted to give me a farewell Bible verse. The verse "The Lord shall preserve thy going out and thy com- in from this time forth, and even for evermore." eturn I asked them to remember the payer I had ed so many times in ——, "God, I am in Thy hands." Monday morning, Miss —— and I slipped out of . We kept to small side roads through the country after dark reached a city twenty-five miles to the west hinese hands. The ninety miles to —— took me five .

he man I had sent to the river for the books showed everal days after I left, minus everything but his life, with a harrowing tale to tell. The Japanese retired —— at the end of October, but fighting continued —— for more than a month. Nevertheless, —— suc- ed in geting the 200 parcels of books from the post e there with the help of a Christian officer in the Chi- army, who had seen them and was much concerned their safety. About a month later the Chinese army a little more judicious digging, and —— crossed the r again to the east bank, taking with it the last of the ding army, but the poor little flood-ridden, battle- red town came over to our side for long enough to its bit in getting prayer answered.

t —— I found twenty-eight cases of Bibles, about a , that had been on the way from Shanghai by another te for more than a year, and I started with them for -. The railroad is still running west from ——, but it ows the bank of the —— River and at many points nder artillery fire from across the river. I noticed that ut two thirds of the rolling stock that could be still used s scarred with shell fire. We started about dusk, and ttle after midnight stopped outside the town of ——, a le back from a bridge that was in easy range of the ns and could not be crossed. In the dark I got the cases ded on to four hand-drawn carts, and by daylight was oss this most dangerous spot. It is about sixty miles oss this gap where the trains do not run, although rails ve been laid around the destroyed bridges.

On the evening of the second day we had gone forty- e miles, to a little town where I heard that the rail- road was accepting freight to haul across the rest of the gap when a train could slip through at night. At the sta- tion I was told that if I left the freight there it might be weeks before they could get it through, and when I looked at the stacks of freight piled on the platform, I thought it might be never. They said, however, that they were going to try to run a train of three cars through that night, and if I cared to pile my boxes in a car and ride with it, I was free to take the chance. I piled them into an open freight car about noon, and got in wtih them, and the car was soon piled high with other freight.

We started at dark, and about nine stopped inside the tunnel that leads into ——, the city at the point where the —— River turns to the east. —— has been under fire from across the river for nearly four years, and it is a deserted, destroyed city indeed. Outside the tunnel mouth in the center of the city is a bridge on which the enemy guns are kept trained night and day. The crew searched through the train, covered the fires in the engine, and after half an hour of preparation, we pulled slowly out of the tunnel. Two nights before, a train had been badly shelled. The train rumbled on to the bridge, and my breath stopped and I shrank myself into as small a target as I could, but the car was too full for me to be able to get behind any cover. We rumbled off the bridge, and as we rolled on into the peaceful country I slowly expanded again and drew a deep breath. I looked off across the wheat fields to the north, where there was no more —— River. How good to be in a free land again! The —— project was done.

THE INVINCIBLES

["The Friendly Man," in *The Methodist Recorder,* London]

Their home was utterly wrecked. They lost every stick of it. All their hopes went awry. But they never owned defeat.

I speak of the two thrushes in our garden.

They built a nest in a bush next door. We watched them from the lounge. I will not say that the lady of the house was envious of our neighbor, but at any rate she did wish the thrushes would build in one of our bushes.

Still, it was thrilling in springtime to see the work going on; and we were more than interested when the house was built, and really excited when the eggs were laid.

Then came a sudden storm—rain and a high wind; and one morning our neighbor showed us all that was left of the happy home at the bottom of her garden. The nest was in shreds. The eggs were smashed.

This little tragedy saddened us all, for we had come to love these singing birds.

One evening, soon afterwards, the lady of the house whispered that she was sure the thrushes were building in our bush. I will not say there was a note of triumph in her tones, but glad indeed she was.

Day by day the little feathered creatures built their sec- ond home. We watched. We waited. We saw the eggs. We heard the first faint cries of the little ones.

Today—five minutes ago—three young thrushes have hopped up to our window.

I suppose you will think it ridiculous of the Friendly Man; but the fact is he never meets Mr. and Mrs. Thrush in the garden nowadays without raising his hat.

After all, it takes a bit of faith and courage, you know, to build again after a "blitz."

Nine missionaries of the Woman's Division of Christian Service of the Board of Missions and Church Extension flew from Miami to Havana, Cuba, late in August. Returning from furlough were the Misses Dreta Sharpe, Frances Gaby, Elizabeth Earnest, and Clara Chalmers. Miss Lucile Lewis, after being detained in this country for family reasons, has resumed her service in Cuba and has been appointed to social work in Pinar del Rio. Miss Sharpe becomes the director of social work in Entronque. Miss Beulah Jane Smith, born of missionary parents in Cuba, has returned as a newly commissioned missionary. From China, the Misses Etha Nagler and Minta Stahl have accepted temporary transfers to teach in Colegio Buenavista, Havana. Miss Esther Hulbert, formerly of Korea, has gone to Cienfuegos to teach in Colegio Eliza Bowman.

Two Methodist ministers, Rev. Harold A. Bosley of Mount Vernon Place Church, Baltimore, Md., and Rev. Albert E. Day of First Church, Pasadena, Cal., will occupy the pulpit of the Riverside Church in New York on successive Sundays this month, the 13th and the 20th respectively, in the absence of the minister, Rev. Harry Emerson Fosdick.

Rev. Carleton H. Foss, recently returned from Malaya, and Miss Edna Dahlin, also returned from Malaya, were married on Saturday, August 29, at the bride's home in Chautauqua, N. Y. Mr. Foss is the son of Mr. and Mrs. Robert A. Foss of Laconia, N. H., and is a graduate of Boston University College of Liberal Arts and School of Theology. The bride is the daughter of Mr. and Mrs. Charles Dahlin of Chautauqua, and is a graduate of Kansas City Training School. Both were engaged in missionary work at Ipoh, Malaya, when the Japanese attacked. Mr. Foss expects to be transferred this fall from the Malaya Conference to a Conference in this country and appointed to a church.

Rev. H. Newton Clay, associate pastor of Wesley Methodist Church, Worcester, was a member of the faculty of the Northeastern Jurisdictional Conference of Directors of Young People's Work held last month at Laplume, Pa.

After September 10, Dr. William G. Chanter's address will be 12 Academy Road, Madison, N. J. Dr. Chanter, as previously announced in the HERALD, is joining the faculty of Drew Theological Seminary this fall as visiting professor of English Bible.

Ruth Ankeny Lacy, born in Bareilly, India, in July, is a "fourth-generation Methodist missionary"—and believed to be the only one on the Methodist mission field. This remarkable baby is the great-granddaughter of Bishop John W. Robinson, who recently celebrated the fiftieth anniversary of his arrival in India. Her grandparents, on her mother's side, are Bishop J. W. Pickett and Mrs. Pickett, the daughter of Bishop Robinson; on her father's side, her grandparents are Dr. Henry V. Lacy and Jessie Ankeny Lacy, missionaries in Foochow, China. Her parents are Rev. Henry Lacy and Elizabeth Pickett Lacy of India.

Miss Elizabeth M. Lee and Dr. A. W. Wasson, secretaries for Latin America of the Board of Missions and Church Extension, are representing the board at the General Conference of the Methodist Church of Mexico, which is being held in Monterey, Mexico, September 10-20.

Rev. J. Arthur West is leaving the pastorate of the Methodist Church at Warren, R. I., to become religious editor of the *Providence Journal* and *Evening Bulletin*. His new duties begin on September 28.

Announcement has been made by Major and Mrs. George K. Saurwein of Belmont of the engagement of their daughter, Miss Winifred Saurwein, to Loring Webster Powell, son of Dr. and Mrs. Webster H. Powell, also of Belmont. Miss Saurwein is attending Skidmore College. Mr. Powell is a graduate of Harvard with the class of 1940 and of the Harvard Graduate School of Business Administration with the class of 1942.

Robert Reed Dieterich, Jr., and Craig Jeffras Dieterich, the twin infant grandsons of Rev. Charles W. Jeffras, district superintendent of Springfield District, and Mrs. Jeffras, were baptized one Sunday this summer at a service conducted in the First Methodist Church of Millersburg, Ohio, of which their father, Rev. Robert Reed Dieterich, is pastor. The paternal grandfather of the twins is Rev. W. W. Dieterich, pastor of First Methodist Church, Warren, Ohio. Both grandfathers shared in the administration of the sacrament of baptism.

Dr. George H. Blakeslee, professor of history and international relations at Clark University, Worcester, has been appointed a consultant in the State Department's division of special research. He will advise on Far Eastern and Pacific aspects of the war. Dr. Blakeslee is a son of Dr. Francis D. Blakeslee of Los Angeles, Cal.

Rev. John J. Buchanan, the newly appointed minister of Philadelphia's Rhawnhurst Methodist Church, recently conducted special dedicatory services in the church, consecrating a new set of church pews, new carpeting and altar cushions, and other furnishings to the worship of God and the service of man. The Berean Trumpet Quartet of the church provided appropriate dedicatory music. Mr. Buchanan was recently graduated from Boston University School of Theology, and served the Norwich Town Methodist Church, Norwich, Conn., as a student pastor during his seminary course.

Rev. Charles S. Kendall and family have moved from Los Angeles, Cal., to Phœnix, Ariz., Mr. Kendall having been appointed to Central Methodist Church, that city, at the session of the Southern California-Arizona Conference in June, after nine years at Robertson Boulevard Church, Los Angeles. Mr. Kendall, a graduate of Boston University and a former pastor at Riverdale, Gloucester, reports that Phœnix has given them a welcome "as warm as the weather," which has been hot, with temperatures running up to as high as 118 degrees. However, within three weeks of their arrival, coolers were installed in the church auditorium so that the thermometer, which had stood steadily at 100 plus during the services on Mr. Kendall's first two Sundays there, was brought down between 80 and 85 on the following Sun and the people could "relax and liste Mrs. Kendall's father, Rev. C. C. Travis Los Angeles, has been gravely ill with pn monia this summer, but is now slowly reg ing his strength.

The safe arrival of Miss Mildred A. Bl at Harbel, Liberia, by airplane, is announ in a radiogram to the Board of Missions Church Extension. Miss Black, a teacher evangelist in Ganta, interior Liberia, spent a year's furlough in the United Sta and has returned for another term of serv at Ganta.

Rev. Nelson E. Canfield has been appoin by Bishop G. Bromley Oxnam to the Fe ated Church at Fort Fairfield, Maine. comes to his new charge from the Federa Church at Castine, Maine.

Rev. William H. Duvall, pastor of F Methodist Church, Woburn, was the preac at the forty-fourth annual Old Home Sun of the West Congregational Church, C cord, N. H., on August 30. Mr. Duvall, w is a summer resident of West Parish, C cord, had as the subject of his adress "Re ion in War Times."

Corporal Frank J. Tarbi, former editor the *East Boston Times,* and one of twe one young members of St. Paul's Ital Methodist Church, East Boston, who are n serving in the nation's armed forces, s in a recent letter to his pastor, Rev. Fr L. Pizzuto: "Yes, I do go to church on T day. Never before have I been down cl to God than now during the hour of ne Sorrow fills my heart for the unfortun beguiled victims of a world torn asun by hatred, misunderstanding, and bloodsh Rather than venom and hatred toward enemy, might we at some day in the n future, or, may I add, future at any r profit by our mistakes and adhere to the tates of the Bible." Mr. Tarbi is now at Ca Murphy, Fla.

Kenneth H. Roberts, son of Rev. Ira J. R erts, pastor of St. James Methodist Chu Stoneham, and Mrs. Roberts, has b awarded a Professor Augustus Howe B Scholarship at Boston University, which is entering this fall. This scholarship, wh provides full tuition for a year, is seld given to a freshman. Kenneth's oration won second prize in a state-wide high sch oratorical contest was published in HERALD's "Four Freedoms Number" May. He was also a prize-winner in HERALD subscription contest of 1936.

Dr. Ralph D. Wellons, former Metho missionary-educator and principal of Lu now Christian College, India, has recen been elected president of Pembroke S College, Pembroke, N. C. Dr. Wellons been on furlough from India for some ti health conditions with his family mak his return to India unadvisable at the pres time. Dr. Wellons is a native of Needm Ind., and was educated at Indiana Uni sity. He holds a master of arts degree in e cation from his alma mater, and a docto of philosophy in education from Colum University. Before going to India as a m sionary, he taught a country school Indiana for a year, and was superintend of commissioners of town schools in Indi for four years. During an earlier furlough

ıited States he was professor of psy-
y and education at Drury College, and
:ted research work for the Methodist
of Missions and for the International
ıary Council.

t. B. J. Wihry, son-in-law of Rev. and
Stead Thornton of Worcester, has re-
been promoted to captain. Mrs. Wihry
: former Edna Thornton. Captain
is stationed at Buffalo, N. Y.

Emery Shipler, Jr., who has contrib-
number of articles to the HERALD dur-
:cent months, is the new editor of the
ıus and education departments of *News-*
Mr. Shipler has been connected for
l years with *The Churchman,* the Prot-
Episcopal journal of which his father,
uy Emery Shipler, is the distinguished
.

. Frederick Brown Harris, minister of
ıry Methodist Church, Washington,
, preached at Timothy Eaton Memorial
h, Toronto, Ont., two Sundays this
ıer. Among other Americans who occu-
that well-known Canadian pulpit dur-
ıe vacation season were Dr. George A.
ck and Dr. Joseph R. Sizoo.

. and Mrs. A. Lawrence Miller of the
al Pennsylvania Conference celebrated
golden wedding anniversary on August
the parlors of Pine Street Church,
ımsport, Pa. The presence of several
red enthusiastic admirers made the occa-
a notable event. Dr. Miller has served
of the largest churches of his Confer-
was Conference secretary for a num-
of years, and was a delegate to three
ral Conferences. He served a full term
perintendent of the Williamsport Dis-
Dr. Miller has the distinction of being
and Chaplain of the Grand Lodge of
sylvania Masons for thirty years. Since
etirement from the pastorate at the last
n of his Conference, he and Mrs. Mil-
ave made their home in Williamsport.

ırvard-Epworth Church, Cambridge, will
ost to the Boston District Conference on
day, September 21. There will be an
noon session at two o'clock, followed by
er at six-thirty and an evangelistic ser-
at seven-thirty.

ıe redecorated and refurnished sanctuary
t. James Methodist Church, Manchester,
H., will be rededicated next Sunday, Sep-
ber 13. Dr. William L. Stidger will be
morning preacher, and at the rededica-
service in the afternoon the two district
rintendents of the New Hampshire Con-
ıce, Rev. H. D. Hawver and Rev. L. W.
ıgfellow, will be present. In the evening
e will be a concert by the Masonic
ıple Choir. Rev. A. Otis Beach is the
or of the church.

Manuscripts that detail the activities of the
Bishop Warren A. Candler now consti-
a living memorial to him in the library
Emory University at Atlanta, Ga. The col-
on of papers was recently given to the library by the family of the Southern bishop, who died in September, 1941. Letters on the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, compose the largest single group in the Candler collection, which includes more than thirty thousand items in all.

The action of the Administrative Committee postponing indefinitely the Christian World Mission Convocation was couched as follows:

> That the Christian World Mission Convocation be not held December 6-10, 1942, but that its General Committee be continued and that its plans be carried forward for realization in such a Convocation, with wider cooperation from overseas, at as early a date as domestic and international conditions may, in the judgment of the General Committee, make possible.

Writing on the impending meat-rationing, Dorothy Thompson in her daily newspaper column last Friday remarked that she grew up in a Methodist parsonage where they had meat only twice a week anyhow, and that her health at more years than she cared to mention was perfect.

A half-hour hymn service in charge of Dean Robert Guy McCutchan, editor of The Methodist Hymnal, will be a feature of the afternoon session of the Northern District Conference to be held at Baker Memorial Church, Concord, N. H., Monday, September 14. Addresses will be given by Rev. Harry A. Hanson, recently returned from India, and Bishop G. Bromley Oxnam. The evening program will begin with a service of song and a lecture on the significance of our hymnody by Dean McCutchan. Rev. Earl E. Story of Norwich, Conn., district superintendent of Norwich District, will conclude the program with "A Message on Evangelism."

A record high in membership has been reached by the Presbyterian Church in the United States of America, which reports the largest total on its rolls since the beginning of organized Presbyterianism in this country 236 years ago. According to a report prepared by the stated clerk of the denomination, Rev. William Barrow Pugh of Philadelphia, there were 2,040,492 members enrolled when the church year closed March 1. This represents a net increase of 27,245 over the previous year. Contributions also advanced, reaching a total of $44,758,104, the highest since 1933. This sum was exclusive of the $785,000 raised during the fiscal year for war emergency activities. Still another gain noted was in the number of candidates for the ministry, which in the last five years had increased from 1129 to 1193.

"Churchmen Who Defy Hitler," the series of articles from the pen of Dr. Henry Smith Leiper which ran in the HERALD a few weeks ago, has been published in pamphlet form by the National Conference of Christians and Jews, Inc., 381 Fourth Avenue, New York City. The price is five cents a copy.

For the first time, workers of the Central Annual Conference and the Frontier Annual Conference of Mexico met together for their Pastors' School, which was held in June in the Aztecas Church in Mexico City. According to President Milton C. Davis of the Union Theological Seminary, organizer of the school, 102 persons attended, including undergraduates, supply pastors, graduates, deaconesses, pastors, and faculty members. All expressed an appreciation for opportunities offered by the school. Bishop Eleazar Guerra of the Methodist Church in Mexico gave the keynote address, while the guest speaker throughout the session was Dr. Robert W. Goodloe, head of the Department of Church History, Southern Methodist University, Dallas, Tex. Evening programs featured inspirational addresses. Afternoon sessions were devoted to plans for an evangelistic campaign to be sponsored throughout the area in coming months and a study of memorials to be presented to the General Conference in Monterey in September. Rev. Juan Diaz was dean of the school, and Rev. J. T. Ramirez was in charge of accommodations. Dr. J P Hauser, treasurer of the Mexico Mission and a professor and manager of the seminary, submitted the report of the school.

With Our Writers

FRANK D. CAMPBELL, Neoga, Ill.; Methodist minister.

J. L. BUTLER, East Hartford, Conn.; pastor of Center Methodist Church.

FLORENCE HOOPER, Baltimore, Md.; a Methodist laywoman who has given a good many years of intense effort to the work of the denomination.

FREDERICK T. BERTRAM, Woonsocket, R. I.; a Methodist minister who has had experience as a teacher of religion in the public schools.

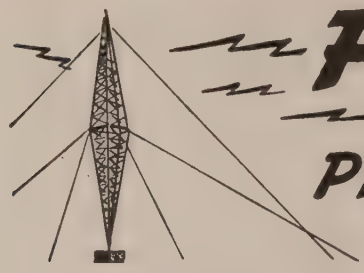
PETER GRAM SWING, U. S. Naval Training Station, Newport, R. I.; specialist 3/c, Naval Reserve.

Rally Day

September 27 has been designated as "Rally Day" in the churches of Methodism. On that day, in addition to a program which should include the installation of the new officers of the church school, a service of worship, and the outlining of plans for religious education during the ensuing year, a Rally Day offering should be taken in accordance with the Disciplinary provision.

Rally Day will start the activities of Christian Education Week, which likewise should be observed in every church. The theme of the week will be "Foundations of Freedom," and emphasis will be placed on cooperation between the community and church and religious education leaders. This year's observance marks the final organizational phase of the United Christian Education Advance launched by the International Council of Religious Education in February to reach the church, the home, and the community. "The Advance," a four-year program, is the answer of the Protestant churches of the nation to the problem of combating spiritual illiteracy among more than 15,000,000 school-age children and 30,000,000 other Americans.

Material for Rally Day and Christian Education Week can be secured from the Division of the Local Church, Board of Education, 810 Broadway, Nashville, Tenn. Pastors and church school officials of the New England Conference would do well also to communicate with the Conference Board of Education at 240 Walnut Street, Holyoke, for promotional suggestions.



FLASHES FROM THE PRESS OF THE WORLD

The Answer Is, No!

[*The Christian-Evangelist,* St. Louis, Mo.]

The *Catholic Digest* seizes upon the unstable state of relations between nations to urge the withdrawal of Protestant missions from Latin America, suggesting that such missionary activity "violates our Good Neighbor Policy and makes for division in South America."

Some critics of these missions base their demand for withdrawal, not on religious, but on patriotic and political grounds.

That gives away the fundamental policy of the Catholic Church for exclusive privileges in countries where Catholicism is in the majority, and also in countries where it is in the minority. This is ecclesiastical totalitarianism. The Catholic Church is a politico-religious state, claiming the same recognition that is accorded sovereign nations. It wants political as well as religious authority and power in every country.

The Catholic Church is not willing to trust to the intellectual and spiritual persuasiveness of its witness to Christian truth to extend its influence over individuals and nations. It asks, in addition, the support of government and the advantage of exclusive rights. But the fact is that since the Protestant Reformation, and counter-Reformation within the Catholic Church, Catholicism has had its greatest moral and spiritual influence where it has been obliged to meet the competition of Protestant faith and ideals.

Secretary of State Hull, who has done more than any other leader of state to promote the Good Neighbor Policy in South America, has not suggested that Protestant missions are a hindrance to that policy.

Any acquaintance with the difference between conditions in territory exclusively occupied by the Catholic Church and territory in which Protestant missions are operating will give an insight into the reason for the pressure from Catholic sources for the withdrawal of Protestant missions, and that not to the credit of the Catholic Church.

It is a poor time, just when better relations are being promoted between Catholics and Protestants in the interests of future world peace, for the Catholic Church to demand any movement for the closing of Protestant missions anywhere.

A Blackout

[*Religious Telescope,* Dayton, Ohio]

Dayton had a "blackout" a few evenings ago. There had been others, covering a small section of the city at a time. This one was city-wide, and for a longer duration. It had all the elements of completeness, with even the bombing planes zooming overhead, but with one exception. We knew the bombers were friendly, and did not need to hold our breath in painful expectation of a bomb explosion that would wipe us off the earth. A replica cannot quite take the place of the real thing. The period of gross darkness and "comparative" silence was impressive and suggestive, in fact a welcome relief from the glare of lights, the medley of discordant noises and confusion of voices on the streets that make up the big-town atmosphere. An occasional firefly flashed his feeble light to show that he was exempt from the insanity that has enveloped the earth. Overhead the stars shone even brighter because our artificial illumination had ceased, reminding us that there is a realm where blackouts do not occur. The cheerful chirp of the crickets, the call of the katydid and monotonous piping of the tree-frogs from the grape arbor in the back yard helped to dispel the depressing effect of the unnatural spell, and the courageous bats flitted awkwardly through the air in search of their natural food, all reminding us that some creatures refuse to be drawn into the world's medley of madness. In the distance we could hear the muffled sounds of a radio, possibly proclaiming the merits of some sort of tooth paste, chewing gum, or a sure cure for body odor (B.O.) which keeps you out of polite society and makes you unpopular. Some minds can't endure even the thirty-minute period of a blackout without something in the line of entertainment. Then after what seemed a long, long time the siren sounded and the restriction was lifted. Lights flashed on, automobiles began to whiz, the familiar grinding noises proceeded, and we were back into the humdrum world, ready for the next news broadcast that would tell of man's inhumanity to man, and the sin and wretchedness of a world that has so sadly missed its way.

A Ray of Light

[*Springfield Republican,* Springfield, Mass.]

The wanton cruelty, the barbaric enjoyment of suffering, and the bestial lust which have only too clearly and too often degraded the treatment of their prisoners by the Japanese lend a news value to any authentic report of a different experience. The story of Rev. Malcolm D. Shutters, a missionary of the United Lutheran Church of America, who is now at his home in Washington, seems to be in strong contrast to that of most, if not all, of the others who returned on the "Gripsholm."

Rev. Mr. Shutters and his wife were at the missionary post in Tsmio, Shantung Province, China, on December 7, when a Japanese officer came to their house and read them the declaration of war. The officer then sealed their short-wave radio but later in the day returned to the compound, broke the seal, and listened with them to the foreign broadcasts.

Mr. Shutters reported that in only one instance had he heard of American missionaries in China being ill treated by Japanese officers. He credited this to the contacts which many of the officers had with Christian schools. In his own experience, one of the Japanese officers at Tsmio was a Christian the other had attended a mission scho

Mr. and Mrs. Shutters were even allo to bring out all their own belongings. yond this there were four Germans at Ts two men and two women, who were considerate of the interned Americans, br ing food to the compound and even pro ing $2000 to be used on the journey ou China.

If this report were not almost a un exception to innumerable others, the which oppresses the world would be At least, it furnishes a ray of light, how faint.

Religious for the Duratio

[*Arkansas Methodist,* Little Rock, Ark

We have a report through "News in World of Religion" of a large Nort church—not Methodist, thank the Lo whose members seem to have a type o ligion all too prevalent in the life of churches today. This church, with sevent its members in the armed service, has several hundred of its members sign a " enant Book" which contained the follo pledge: "As our fathers, brothers, and have pledged themselves to defend our cious liberty until it is assured beyond tion, I too declare myself ready and wi to be especially faithful to my church fo duration of the war or for that perio time our men have given themselves to service of their country."

To make a vow to "be especially faithf my church for the duration of the wa for that period of time our men have g themselves to the service of their cou is as ridiculous as it is worthless. A may properly join the armed forces of nation "for the duration of the war," bu make a covenant with Almighty God t especially pious while you are in troub an insult to God and a reflection on church. It is quite probable, on the bas this limited covenant, that these tempor pious people are making some heavy dem on the Lord and are expecting a sp dispensation of Providence to oversha their loved ones and themselves "for duration."

The attitude of this big city churc quite like the little boy who was asked the minister if he said his prayers morning and evening. His first reply "Yes." On second thought he modified answer some. "That is, I say my prayers night. A fellow can take care of himse daytime."

America had better quit trifling wit ligion, with the church, and with God. had better sincerely repent of our nati and individual sins and make a cove with God for life whether we win or the war. Only then are we in a positio really pray about the desperate situatio which we find ourselves.

d-Wide Communion Sunday

JESSE M. BADER

ı hate is on the march and war is t in the world, Christians everywhere ıaintain an unbroken fellowship which nd out in contrast to our broken and nized world. Therefore, it is both and appropriate that on this coming r 4 there should be a world-wide ob- :e of the holy communion. A coming :r about the Lord's table on the same ill be an expression of unity which ristians have in Christ, and a witness r unbroken fellowship.

world-wide observance does not con- te union communion services, but that each local congregation shall seek 'e all its members present at its own union table and, at the same time, con- of their spiritual oneness in Christ ıll fellow Christians around the world. : of the major objectives of the day ıecure the attendance of *every* member : local congregation at the communion Those members not able to attend ıe of illness or old age should have the communion taken to them. No one l be overlooked.

.s third observance of World-Wide Com- ɔn Sunday is being sponsored in the d States by the Federal Council of the ches of Christ in America through its rtment of Evangelism. The Foreign ɔns Conference, with headquarters in York City, is promoting the plans ıgh the mission fields in various parts ıe world. The denominational foreign on boards are cooperating. The staff of Vorld Council of Churches is collaborat- in bringing this plan to the attention e churches around the world.

st year the chaplains of the Army and observed World-Wide Communion lay quite generally. One of the best at- ed communion services was held aboard battleship "North Carolina." Indications ıow that this year there will be an even er participation by the chaplains in the y and Navy. It will be a source of in- ıtion to the congregations at home to w that, along with them, their young are a part of this World-Wide Commu- Fellowship.

the attendance of every member of every gregation is to be realized on October 4, there must be careful planning on the of the ministers and other church lead- One way to secure the best results is the ling out of a group of workers two by on Sunday afternoon, September 27, visit every member of the congregation request his presence on the following day at the communion table. Wherever workers are not able to complete their ing assignments on the one afternoon, should be asked to continue on Mon- and Tuesday in order to see every per- on their lists.

Vorld-Wide Communion Sunday can be ther Easter in attendance. Some congrega- ıs last year found it necessary to hold two ımunion services in order to care for the ndance. Another Easter attendance! What lesirable way to begin the autumn's work the local congregation.

t is suggested to every minister and con- gation that a six weeks' church attendance phasis be planned, beginning with World-Wide Communion Sunday, October 4 to November 8. In many communities the ministers will want to carry forward this six weeks' church attendance unitedly. The slogan might well be, "Fill the churches."

Because the routine of life in many communities is changed radically owing to the war, many churches are holding one or more additional services on Sunday in order to accommodate the members whose work will not permit them to attend at the former hours of worship. Many ministers are rethinking and rearranging the hours of worship on Sunday in the light of the changed situation. In this time of crisis the church dare not lessen the emphasis on the value and necessity of church attendance.

On World-Wide Communion Sunday, the table of our Lord will reach around the globe. Those who gather about His table will do so in remembrance of Him. Those of every nation will be there. Every race and color will be there. The service will be conducted in many languages. And yet there will be a oneness of fellowship in Christ, across all barriers of geography, race, and color, that the world knows not of. In a world of discord, here is harmony. In a time of war, here is a peace—the peace that passeth all understanding.

Manners Are Demotorized

[*The Boston Globe,* September 5]

Imagine owing one's life to the fact of there being a world war! Yet thousands now living do, and more will by next Tuesday. Until this year of gas rationing the myriad motorists who set off on their three-day week-end had no guarantee whatsoever that they would come home all in one piece or even alive. This was irrespective of how carefully they themselves might drive, for that was no protection against the speed maniac or the inebriate. On the Tuesday morning after Labor Day any motorist with a spine of reflectiveness in his make-up, surveying the death and accident list, probably murmured, like the English satirist, "There, but for the grace of God, goes Dean Swift."

"Here lies the body of Woodward Wray,
Who died maintaining his right of way—
He was right, dead right, as he sped along,
But he's just as dead as if he were wrong."

To which may be added,

Here lies the body of Zubelon Wright,
Who died when his powers were at their height.
True, he was at fault as he sped along,
But he's just as dead as though Wray had been wrong.

Have you noticed our new motor manners? As compared with a year ago, you would hardly know us. The way we creep around corners, the forty-mile-an-hour discretion on straightaways (with the flicker of a motorcycle officer in the corner of one's eye); the courteous pauses at the "Men Working" signs to let the other fellow go ahead; the polite bows between drivers when the question of precedence has been decided —even friendly smiles with the bows, if you will believe it—and, most incredible of all, since we are no longer in such a headlong rush, the dead stops of motorists to let old persons, or mothers wheeling babies, have the un-pedestrian-lighted right of way at crossings. When this new custom started last May, you never saw pedestrians more surprised. One almost expected to see them drop dead of heart failure, instead of which all that happened was that the motorist received not the old-time glare but a smile of dazzling radiance.

"New" manners? No. Only new to motorists. The manners were there all along, and under them the kind hearts of which they are merely the outward and visible sign of inward and spiritual grace. But, at the speed with which traffic was then hooting, when indulgence in your habitual good manners while driving a motor vehicle was a luxury which might cost you your life, you quite naturally hesitated. The only difference is that now for the first time in years it is safe for a driver to be polite.

There is a strong probability that this holds for more than motoring. The reduced speed, the reduced cruising-radius, the reduced activity, the reduced extravagance, the reduced spending-power, the reduced consumption, the subdued tone, the sobered mind, the chastened spirit, the enigmatical future, the threatened security, the challenged institutions, the young lives in pawn to the fortunes of war, the sudden and stern rationing of mankind's prospects of social advance, the rude annunciation that we human beings must live on this planet as one family if our lives are to be worth living at all—these several forms of discipline, these new traffic regulations that govern the thinking of reflective persons, are going in time to eventuate in a code of civic, perhaps even international manners, that will be quite as surprising and even more gratifying than those of motorists since the middle of last May.

No, we aren't traveling as fast or as far as we did a year ago. It is doubtful if we get much farther than the stores and the railroad station on week days and to the beach on Sundays; and perhaps over this three-day week-end our itinerary by car will be on an excessively modest scale; but one thing is already certain: in other and more valuable directions we are traveling much faster and farther, and with a better prospect of arrival.

"Friendship House" in Uruguay

(Continued from page 871)

at the better things of life. Unemployed men have jobs found for them and some who need hospital care are helped to that wonderful institution. Summer camps are arranged for slum children, night schools for those who are eager to learn to read, and kindergartens for the small children of mothers who have to work during the day.

"The man and his wife who run this Friendship House have the somewhat unromantic name of Smith. But they have found a place of warm friendship in the hearts of hundreds in that city. And that in itself is the heart of romance. You can't clothe a thousand families, or give away hundreds of quarts of milk, unless you have money to do it. Roman Catholics, Jews, Protestants, atheists, freethinkers, all dip down into their pockets generously and spontaneously. One year's budget reached to more than 60,000 Uruguayan dollars.

"And that is some slight measure of the extent to which people come to believe in those who unselfishly give of their best to build a better world. They are teaching a language of helpfulness and friendliness."

Interracial Cooperation

(Continued from page 862)

which are repeatedly mentioned the "principle of equality" and the "principle of non-discrimination." These basic democratic principles do deserve acceptance in every capital around the world, including even Tokyo. But in Washington, D. C., the entire human family should see a really honest application of these "fundamental principles."

The law in a democracy need not concern itself about race and color, but should rather deal with character, with a man's fitness and worth to society. Besides, it should be remembered that the extension of our quota system to the people of Asia would admit only a few hundred immigrants annually. So without any bloodshed, the Congress, right in the city of Washington, can win a major victory for world-wide interracial cooperation by abolishing all distinctions of race and color from the national laws. But without such action in Washington, hundreds of thousands of white boys fighting and dying in the jungles and swamps of Asia cannot win the sincere cooperation and enduring friendship of hundreds of millions of yellow and brown men upon whom so much really depends.

Therefore, let us appeal for legislation by the Congress of the United States to eliminate racial ineligibility to citizenship and the exclusion system, based thereon, by the enactment of the following provisions:

1. That laws providing naturalization to citizenship in the United States shall apply hereafter to all aliens alike, irrespective of race, color, or place of birth.

2. The provisions governing quota immigrants from European and certain other countries shall be extended to include all persons native to Asia and the islands adjacent thereto.

3. No person, otherwise admissible by law, shall be excluded or prevented from entering the United States, or be ineligible to citizenship, on account of race, color, or place of birth.

Publicizing Methodist Institutions

Instituted in response to the uncertain and increasingly difficult conditions confronting higher education in a day of total war, a nation-wide, cooperative program of public relations is being launched in behalf of Methodist educational institutions. The Board of Education, the Association of Schools and Colleges of The Methodist Church, and the institutions themselves are joining in the program, which is designed to acquaint Methodist people and the public at large with the distinctive services of Methodist schools, colleges, and universities and to increase good will and build student patronage for the institutions.

Avenues through which the general message that "Methodist institutions excel" will channel include the church and secular press, magazines, and radio. In addition, special guidance will be provided to institutions in planning their own public relations programs and in integrating the entire educational cultivation of the church into a unified whole.

A joint committee representative of both the Board of Education and the Association of Schools and Colleges is giving general direction to the entire enterprise, and the Department of Public Relations of the board is the functioning agency in making the program effective.

Members of the Directing Committee are: Dr. Arlo A. Brown, president Drew University, Madison, N. J.; Dr. Umphrey Lee, president Southern Methodist University, Dallas, Tex.; Dr. James L. Robb, president Tennessee Wesleyan College, Athens, Tenn.; Henry R. Dwire, vice-president Duke University, Durham, N. C.; Dr. Herbert G. Smith, dean DePauw University, Greencastle, Ind.; Rev. John C. Millian, 516 North Charles Street, Baltimore, Md.; Bishop G. Bromley Oxnam, 581 Boylston Street, Boston, Mass.; Bishop Charles C. Selecman, 1901 North Douglas, Oklahoma City, Okla.; Dr. M. LaFayette Harris, president Philander Smith College, Little Rock, Ark.; Dr. J. Earl Moreland, president Randolph-Macon College, Ashland, Va.; Clyde O. Law, 900 Hawley Building, Wheeling, W. Va.; Dr. H. J. Burgstahler, president Ohio Wesleyan University, Delaware, Ohio.

BOOKS

A Lay Sermon

DIVIDED THEY FALL. A Plea for Unity. By Richard B. Scandrett, Jr. Harper & Brothers: New York. Price, $1.

In this essay the nephew of the late Ambassador Dwight W. Morrow, characterized as "brilliant" by the English biographer Harold Nicolson, makes a straightforward plea for American cooperation with the forces fighting Naziism. This challenge is a lawyer's summons based both on the facts of history and on a cogent analysis of contemporary conditions. Written prior to Pearl Harbor, it is a powerful lay sermon anticipating the very events that have since occurred. Nor is it without beauty since it follows the outline of Clough's poem beginning, "Say not, the struggle naught availeth." Americans will find an added interest in this book in the fact that it is diametrically opposed to the convictions expressed by the author's cousin, Anne Morrow Lindbergh, in her brochure "The Wave of the Future."

A Navy Chaplain's Life Story

RIG FOR CHURCH. By Captain William A. Maguire (ChC), U. S. N. The Macmillan Company: New York. Price, $2.

At a time when the chaplaincy is receiving fresh attention and emphasis, a volume like "Rig for Church" is of unusual and interest. For its author, Captain Wil A. Maguire, a Navy chaplain, here re the high lights of thirty years of de service to the American sailor. Few pr or ministers can tell such a story as narrative uncloses. Now Fleet chaplain o Pacific Fleet, Captain Maguire began chaplaincy in 1917, received the Navy for heroism displayed at the burning o "Florence H." in Quiberon Bay, April 1918, and since then has traveled to C the Philippines, Turkey, and Siam in his of duty. The final pages of his Odyssey scribe his experience at Pearl Ha December 7, 1941. Protestants will Father Maguire's spirit tolerant, his hu infectious, and his devotion exemplary.

BOOKS JUST RECEIVED

★

THE LIFE OF THE MIND. By Emile Ca The Macmillan Company: New York. $1.25.

HOW TO BE YOUR BEST. By James Go Gilkey. The Macmillan Company: York. Price, $1.75.

THE NEGRO HANDBOOK. Edited by Flo Murray. Wendell Malliet and Com New York. Price, $3.50.

GOD LIVES IN HOMES: Meditations Mothers; Prayers of a Modern Family Lulu Snyder Hamilton. Christian Boar Publication, St. Louis, Missouri.

Leaves of Healing. By Archer Wa Harper & Brothers: New York. Price,

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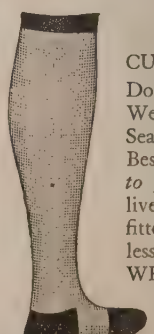

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lication at Kingman

Methodist Church at Kingman, Maine, dicated on Sunday, August 30, after ng renovations and repairs which nsformed it into one of the most of the smaller churches in the Conference.

e last two years Rev. J. W. Hatch, l member of the Troy Conference, gan his ministry at Kingman more lf a century ago and during whose the church was built and dedi- as worked zealously for the restora- the edifice, contributing his services charge. The sum of $1300 has been nd spent on the building. New s have been received by Dr. Hatch, tisms conducted.

e day of rededication,—a memorable Methodism in Kingman,—the ser- in charge of the district superinten- Bangor District, Rev. John G. Rogers, by Rev. N. F. Atwood of Danforth. L. Boobar of Bangor preached the Music was provided from the choir Danforth church.

Church in Defense Areas

st step toward a well-rounded church n in communities near defense areas is ster all volunteer workers available classify them by special skills, accord- a booklet just published by the Chris- ommission for Camp and Defense nities, 297 Fourth Avenue, New City. This registration of volunteers indicate the amount of time each er can give and the type of work he ble of doing. "The specific jobs to be hould be clearly outlined and then unteers . . . carefully and thoroughly for specific responsibility."

booklet, which is entitled "A Guide rch Volunteers Serving in Defense was prepared by the Inter-Church ttee for Volunteer Service in Defense which functions as a part of the Chris- ommission for Camp and Defense Com-

Invitation to Reading

Attractive Salesroom—Recently Expanded and Rearranged—of The Methodist Publishing House, Wesleyan Building, 581 Boylston Street, Boston, Overlooking Famous Copley Square

munities. The Christian Commission is an agency representing the Federal Council of Churches, the Home Missions Council, the International Council of Religious Education, and the General Commission on Army and Navy Chaplains.

The Guide points out that, while this registration of volunteer help is going forward, efforts should be made to uncover all facts related to the local situation, to discover what the different agencies are already doing, and then from this to develop a blueprint for church cooperation. Included are many suggestions for conducting well-rounded ministries to men in the armed forces and to new residents in war industry communities.

Copies of the booklet can be obtained from the Christian Commission for Camp and Defense Communities at 10 cents each, or at 25 per cent discount on orders of 100 or more.

Missionaries—Latest News

Japanese military forces are using most of the Christian mission hospitals in Occupied China for the nursing of wounded Japanese soldiers, and are using many of the mission schools as residences for officials or as pro-Japanese schools, according to word brought by Methodist missionaries recently arriving in New York on the "S. S. Gripsholm." They had left the occupied territory of Central and North China in exchange for repatriated Japanese nationals from America, and had made the trip via Lourenço Marques, Mozambique, Portuguese East Africa, and Rio de Janeiro, Brazil.

Among the Methodist hospitals now in Japanese hands and occupied by Japanese soldiers are the Water of Life Hospital in Kiukiang, the Susan Toy Ensign Memorial Hospital in Nanchang, and the Wuhu General Hospital in Wuhu.

Twenty-three Methodist missionaries arrived on the "Gripsholm," none of them the worse for detention and internment by the Japanese—and all eager to return to China when the war is over. Most of them had been carrying on as American citizens for two or three years under Japanese occupancy, but when war began between the United States and Japan, they were no longer free to carry on the schools, medical work, and evangelism. From "neutrals" they became "enemy aliens" overnight. They are: Dr. Robert T. Henry and Dr. William R. Johnson, missionaries who had been engaged in relief work under the Red Cross and the China Relief Committee and were caught in Hongkong when war broke out; Dr. and Mrs. Edward C. Perkins of the Water of Life Hospital; Rev. Leland W. Holland, who had been acting superintendent of the Susan Toy Ensign Memorial Hospital; Dr. C. W. Trimmer of Nanking; Miss Evaline Gaw of Nanchang; Miss Coral Houston of Nanchang; Rev. Roy Smith of Kobe, Japan; Rev. Horace S. Williams of Kalgan, North China; Miss Elizabeth Ploeg, R. N., of Nanchang; Miss Ruth M. Danner, R. N., of Shantung Christian University, Tsinanfu, Shantung; Miss Ruth Daniels of Nanchang; Miss Edith Fredericks of Hongkong; Miss Jenny Lind of

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Kiukiang; Miss Pearle McCain of Sungkiang; Miss Geneva Miller, R. N., of Shantung Christian University, Tsinanfu, Shantung; Miss Annie M. Pittman of Kiukiang; Miss Clara Bell Smith of Chinkiang; Miss Harriet M. Whitmer of Nanking; Miss Jessie L. Wolcott of Nanking; Miss Mabel A. Woodruff of Kiukiang.

Experiences in a Hongkong Concentration Camp

The more than 3200 American and British men, women, and children interned by the Japanese in Hongkong for six months were dependent for their food, medical supplies, and clothing upon the efforts of nine men—eight Americans and one British.

A graphic account of this situation, another dramatic instance in which "so much" was "owed by so many to so few," was revealed by Dr. Robert T. Henry of Nashville, Tenn., veteran China relief worker who was among the 1500 repatriated Americans who recently returned from the Far East on the exchange ship "Gripsholm."

Dr. Henry was one of the valiant group of nine—business men and missionaries—who, alone of all "enemy aliens" in Hongkong at the time of its fall, were not interned. Using two ambulances and one truck, the men organized themselves into a transport service, and for six months they lifted, loaded, and hauled supplies from Hongkong wharves and warehouses and delivered them to the American and British civilian prisoners in the Stanley prison camp. They also serviced civilian hospitals, even helping in garbage removal.

Members of the transport corps were, in addition to Dr. Henry, A. W. Gibson of the Standard Oil Company, who acted as liaison; Albert Fitch of the Texas Oil Company; Gene Pauley, connected with an aviation concern; Owen Evans, an invalided member of the China Convoy of the Friends' Ambulance Unit; Carl Neprud, an official in the Chinese Maritime Customs; Chuck Schafer of Pan-American Airways; John Morton of the Everett Steamship Company, and Charles E. Winter of the Seventh Day Adventists.

Interviewed at the offices of United China Relief, Dr. Henry—who lost thirty-five pounds during the course of his self-imposed coolie labor—told the story of the heroic transport service, and admitted that but for the work of this transport service the interned British and Americans would have fared far worse than they did, and that the civilian hospitals in Hongkong would have had to close down. For their labor, all nine in the transport service were "paid" in beans and rice by the Japanese.

Three of the men who formed a Purchase Committee spent $180,000 (Hongkong dollars) for supplies for the internees.

One of the most interesting of Dr. Henry's disclosures was that the Germans and Italians in Hongkong—nominally Japanese allies—were faring far worse than had the Americans and British civilians.

"The Germans had difficulty obtaining food permits, and the Italians had to get their food supplies through the British," said Dr. Henry.

"Before we left, the Japanese emptied most civilian hospitals in Hongkong, and the streets around the hospitals were lined with the cots of unclaimed sick and dying people. The Japanese are using the hospitals to 'educate' Indians and Sikhs who have shown themselves willing to be indoctrinated with the Japanese gospel."

Dr. Henry also gave an interesting account of the effect on the morale of the Japanese in Hongkong of the Tokyo bombing, saying that the transport corps members knew from the downcast and worried demeanor of the Japs that "something adverse had occurred" twenty-four hours before it was announced in Hongkong.

Dr. Henry revealed that much civilian suffering during the bombing of Hongkong was caused by shortage of water, saying that, thanks to the fifth-column work, Japanese airmen knew the location of all water mains and quickly blasted them.

"Hundreds of Japanese fifth-columnists, dressed as Chinese, had filtered into Hongkong for weeks before the attack. The first night after the attack, the British killed 3000 of them—which will give an idea of their number," said Dr. Henry.

Dr. Henry also revealed that, although the British surrendered at 3 P.M., the largest bomb dropped by the Japanese fell at 6 P.M. that same afternoon. The British were outnumbered 10 to 1, he said, and could not possibly have held out longer than they did.

"About 2550 people still are interned at the Stanley camp, fifty of them Americans. Chinese took over our transport service, but we are afraid there will be little food to transport. The meager rations had been reduced ten per cent when we left, and greater cuts undoubtedly will follow. There were numerous cases of beri-beri, and hundreds are already so weak they will be unable to do any physical work."

Dr. Henry offered as a personal opinion that the reason the Japanese are interested in exchanging civilian nationals is that they are greatly handicapped in former English territory by a shortage of Japanese who can speak English.

Dr. Henry spent twenty years in China directing the Methodist mission center at Soochow, and is a member of the Church Committee for China Relief, a participating of United China Relief. In 1937 he a Dr. John Earl Baker, former directo eral of the Burma Road, in organizing for more than 250,000 refugees in Sh at the outbreak of the Sino-Japanese w

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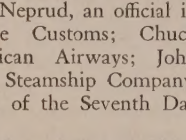

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Navy Religion

(Continued from page 872)

their own fashion with more emph the basic ideals than on their ind elaborations. Navy religion must emb men in the Navy, give all of them and strength to face the perils they w counter. It must eliminate most of t bellishments added on to the basic C belief (stated by Christ Himself and ciples in the Bible) by the different inations, and preach those things en by all. This is, of course, the ideal fo religion to strive for. Few men ha power to isolate the true Christian and present it without emphasizing th embellishments, but the ideal exists fo who have to interpret the Christia to a congregation of all denominat aim at.

What of these men who preach th religion? What are their qualification duties, their standards? In what way d responsibility of the Navy chaplain from that of a civilian interpreter of

In a report prepared by David I. chairman of the Senate Committee on Affairs, with the assistance and coop of the Navy Department, and present 16, 1941, the duties of a chaplain a to be primarily religious. There are, h additional duties and responsibiliti nected with those activities promoted Navy for the advancement of the moral, and physical welfare of the men duties include the administration of insurance, the distribution of Navy funds, the publication of the ship new and often include the direction of and entertainment aboard ship, an ing charge of the Navy education grams. Thus a Navy chaplain mus man not only of extreme intellige also of exceptional ability. He is the teacher, friend, and adviser, to whom turn either in need or for compani He must be a psychologist as we preacher, for to him will come people's personal problems, and it i him to solve them successfully. It i requiring and using the highest va human intelligence and integrity, d ing more from one human being th other job I can think of. It must the most supreme satisfaction that lain can contemplate the task he has him, and realize that his governm entrusted him with that work—the caring for those men who are sacrifici lives for the preservation of democr the Christian belief.

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minary Foundation and the Pas-
nion, Hartranft Hall, Hartford, September 15, 16
: Missouri Conference, Grand Temple, Kansas City, Bishop Broomfield, September 15
wa Conference, First Church, oo, Bishop J. R. Magee, September 15
Conference, Hannibal, Bishop Broomfield, September 22
st Iowa Conference, Storm Lake, J. R. Magee, September 22
Illinois Conference, First , Alton, Bishop E. L. Waldorf, September 22
ld District Conference, Wesley , Springfield September 23
e Conference, Madisonville, Ky., U. V. W. Darlington, September 23
Conference, Trinity Church, n, Bishop W. C. Martin, September 23
irginia Conference, Clarksburg, J. H. Straughn, September 23
y, September 27
s Education Week, September 27-October 4
ennessee Conference, Bluefield, a., Bishop L. H. King, September 30
Conference, First Church, a, Kan., Bishop W. C. Martin, September 30
ersey Conference, Ocean City, p G. B. Oxnam, October 1
Conference, Brookings, S. D., p J. R. Magee, October 6
gh Conference, Emory Church, urgh, Bishop J. H. Straughn, October 6

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- Send these **Bonds** to Preachers Aid Society.
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WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIAL

St. Louis Conference, Centenary Church, St. Louis, Bishop J. C. Broomfield, October 6

Central Kansas Conference, First Church, Salina, Bishop W. C. Martin, October 7

Holston Conference, Church Street Church, Knoxville, Bishop P. B. Kern, October 7

New England Conference Woman's Society of Christian Service, Fall Meeting, Centre Church, Malden, October 22, 23

NOTICE—The Deaconess Aid Society of New England, Inc., will meet on Tuesday, September 15, at 2 P.M., in the ladies' parlor of Copley Methodist Church, corner Exeter and Newbury streets, Boston. Devotional period will be led by Mrs. James L. Pickering, Sr., of Framingham. Business session will follow. The pourers at the social tea will be Mrs. J. L. Pickering and Mrs. C. H. Hatch. MRS. H. S. WORCESTER, Cor. Sec.

Bits of Fun

A sailor was boasting about the different places he had visited. The South Seas, the Cape, New Zealand, the Arctic Circle—all came alike to him.

A lady who happened to overhear the bragging ventured to remark:

"Then you must know a lot about geography?"

"Well, mum, not a great lot," replied the man of the sea, quickly. "We put in there once for coaling, but I never went ashore." —*Boston Globe.*

In the midst of the controversy over ritualism, somewhere in the middle of the last century, a reporter asked Bishop Clark of Rhode Island his opinion of the use of the miter by bishops. He refused to give the reporter a "scoop" on so momentous a decision, and insisted that the next morning he bring with him the reporters of all the Providence newspapers. He then told the expectant group that he had only one thing to say of the episcopal miter—"It isn't much good in a high wind."—"Gargoyles," in *The Churchman.*

"This section is so unsociable; I've lived here five months and had no callers."

"My dear, I know the reason for that. You tidy your house and dress too early in the day. Just try leaving the house upset, leaving your nose unpowdered, and wearing an old house dress and stockings with runs in them."—*Selected.*

Mary was in a restaurant with her mother, and chose fish for her meal, but refused any of the parsley sauce.

"But why, darling?" asked her mother. "You've never had any before, and I'm sure you'd like it."

"But I wouldn't, Mummy," the little girl said. "I know I wouldn't."

"But how can you be so sure?" asked her mother.

"Because," said Mary, "I've heard of the man in the Bible who was sick of the parsley, and I'm not going to be like him!"—*Methodist Recorder.*

A man was being tried for misappropriating a pig, and a conscientious witness, to whom the accused was said to have confided, was being examined.

"Can you repeat the exact words in which the prisoner confessed to taking the pig?" asked counsel.

"He said, sir, he took the pig."

The judge tried to simplify the question: "Did the prisoner say, 'He took the pig,' or 'I took the pig'?"

"Oh, Your Honor, he said he took it. Your Honor's name wasn't even mentioned." —*Montreal Star.*

NO TIME TO WASTE

Mar 43
Hills Library
Newton Theol. Inst.
Newton Ctr., Mass.

...ing, ships moving, soldiers marching. Munitions for ...alia, troops to Ireland, food for Britain! We are wasting no time these days to produce what is needed to win the war.

Trained men and women are needed as badly as material of war. Men for the service, for key industries. Women to fill gaps men have made in industry and business. Men and women to win the war—**to plan the peace and keep it**—to build a new society.

The time spent in educating our young people is an important investment in the future of the country—in the future of the person concerned. Such an investment is never lost; it always pays dividends. Formal education should not be postponed!

Without losing sight of the grim business of war, we must turn our thought to the future—toward a Christian peace—toward preparing our young people to meet it. And WE MUST NOT WASTE TIME.

In a Christian atmosphere young people at Boston University are being trained for life. This training cannot be postponed two or three years. NOW is the time. If they are ready for college this fall, by all means send them. No investment in brains is ever lost. We shall be glad to send full information.

★ STUDY THIS SUMMARY OF COURSES

COLLEGE OF PRACTICAL ARTS AND LETTERS: 1, 2, and 4 year degree courses for women; Secretarial with majors in journalism, accounting, and advertising; Home Ec.; Applied Art; Retail Store Service; Teaching of Commercial Subjects, Home Ec., and Art. New term September 21. *Catalog.* T. Lawrence Davis, Dean, 31 Garrison Street, Boston.

COLLEGE OF MUSIC: Degrees and diplomas in Voice, Piano, Organ, all orchestral instruments, Musicology, Composition, Public School Music, Church Music. Faculty includes Boston Symphony members. Co-ed. New term September 21. *Catalog.* Alfred H. Meyer, Dean, 33 Blagden Street, Boston.

COLLEGE OF BUSINESS ADMINISTRATION: Accounting, Banking and Finance, Journalism, Advertising and Selling, Marketing, Management. B. S. in B. A., B. S. in Journalism degrees. Graduate Courses. New term September 21. *Catalog.* William G. Sutcliffe, Dean, 691 Commonwealth Avenue, Boston.

SARGENT COLLEGE OF PHYSICAL EDUCATION: 4-year course for women leading to B. S. in Phys. Ed. degree. Physical and Health Education, Recreation. Approved (American Medical Assn.) Physiotherapy Major. New term September 1. *Catalog.* Nelson S. Walke, Dean, 70 Everett Street, Cambridge.

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DANIEL L. MARSH, LL. D., PRESIDENT

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